

MOODY BIBLE INSTITUTE MONTHLY

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UNIVERSITY OF ILLINOIS



He Brought Me

By William Luff, Chesham, Bucks., England

He brought me to a hill, a little hill
Outside the city gate, and there was still
A cross upon its brow; it was the place
Where Jesus shed His blood to prove His grace.

He brought me there,
And told me I its benefits might share.

He brought me to a well, a springing well,
Beside a riven rock. I heard Him tell
Its wealth was deep, and never had run dry,
Or for a moment failed in its supply.

He brought me there,
And told me I its gushing stream might share.

He brought me home, unto the home I left,
Till in a famine of my all bereft,
I thought of the abundance at His board,
The table with a thousand dainties stored.

He brought me there,
And told me I its luxuries might share.

He brought me to a garden, 'twas His own,
A place of flowers and fruit, all His alone.
I seemed to be in paradise restored,
Led back again by my forgiving Lord.

He brought me there,
And bade me eat the fruit of His own care.

He brought me to a vineyard's fruitful soil,
"My son," He said, "here I would have thee toil."
He brought me to a harvest field, all white,
And ready for the reaper's skill and might.

He brought me there,
And bade me in His service have a share.

He brought me to a gateway, where the light
Came streaming outward on the darkening night.
I looked within, the streets were paved with gold;
A realm of peace and joy, like John's of old.

He brought me there,
And said some day I should its glory share.

To the Christians and Jews of America A MANIFESTO AND A CALL

BEARING FALSE WITNESS is a sin. Maligning Jews is also a sin. Both are solemnly condemned in the Scriptures of Truth, that Word which shall judge us in the last day.

Inasmuch as for some two or three years there has been carried on in our free country a persistent propaganda of Jew-hatred,

Therefore we who have subscribed our names hereto declare that we are opposed to anti-Semitism in whatever form it may take, as inconsistent with our heritage of liberty and fair play as citizens of America, and as unworthy of those who bear the name of Christian. And we further declare that any attempt to use the Scriptures as an excuse for an anti-Semitic attitude is a perversion of God's Word and irreconcilable with the spirit and teaching of the Lord Jesus Christ.

We beseech every Christ-honoring child of God to show kindness to the Jew. Pray much for his salvation. How much he needs your prayers in these tragic days!

We wish our lives to be worthy of the Gospel of Christ so that the Jew may differentiate between the Gentile who is a Christian and the one who is not. And wherever there are those seeking to make the Jewish people acquainted with the contents of the Christian message, we wish to uphold their hands in prayer and sympathy, knowing that the Gospel of Christ is "the power of God unto salvation to everyone that believeth;

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To the Jewish people we declare:—We have for you a heart full of sympathy. The One we love most, and the One who has done most for us, was Himself a Jew in the flesh. To Him we owe all that we are and ever will be, and our hearts yearn that everyone of you might share with us the blessing of eternal life through Jesus Christ our Lord. We have no part in the stirring up of base passions against you. And we want you to know that those who are thus guilty do not express the love which the Lord Jesus Christ has commanded us to show you. We rejoiced to learn that on May 14, 1935, the Cantonal Court of Berne, Switzerland, openly denounced the so-called "Protocols of the Elders of Zion" as "forgeries, obvious plagiarism, immoral, and manifestly prepared for the purpose of inciting popular passion against the Jews."—N. Y. *Evening Post*, May 14, 1935.

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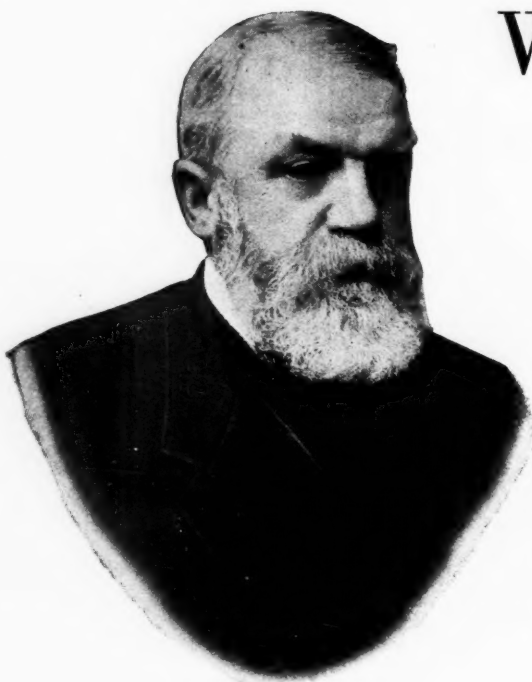
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D. L. Moody, Evangelist

World Evangelism—

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THE MOODY BIBLE INSTITUTE OF CHICAGO

153 Institute Place

(Annuity Dept. M.E. 5)

Chicago, Illinois

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MAY, 1936

EDITORIAL NOTES

Therefore the heaven over you is stayed from dew.—Haggai 1:10.

When God's judgment fell upon Israel of old, it began with the loss of the finer things. How true this is still. Long before

Cut from the Loaf a backslider comes out into the open and flings aside his faith and service, a fearful thing has taken place—the

"dew has been stayed." That spiritual fineness that comes to us in the stillness and makes everything fragrant and sweet, is gone. Knowledge remains, the old terms are used, service is still engaged in, but it is hollow, brassy, powerless. We look in vain for those finer spiritual qualities that contribute the spiritual power that touches the deepest springs of the human heart.

The dew, we are told, falls in the still night, when all nature is hushed to rest. What is true in nature is true here in spiritual things; and in this we have the key to the reason why so many of God's people are living dewless lives. They are restless, anxious, impatient, fussy, busy, with no time to be still before the Lord.

The finer things are being sacrificed for the coarser, the things of value for the worthless, the things that matter for those of no value. It is in the stillness that He gives His finest things. Seek the dew-drenched life that is always fresh and fragrant. In Haggai 1:9 we read: "Ye are hurrying every man after his own house." It is here that the finer powers and influences of life are still being sacrificed. Men are eagerly, feverishly rushing after their own things. Prayer is a lost art; the communion and meditation that transformed the lives of the saints in the past, are now spoken of as mystical and unpractical. Beware of sacrificing the dew of your spiritual life for the wealth, pleasure, and popularity of this passing age. Retain even at the price of sacrifice, the finer spiritual qualities that make life's ministries mighty. —Pastor W. Mallis.

* * *

Quoting further from Pastor Mallis: In Numbers 11:9, we learn that the manna fell upon the dew. The food of the mighty

The Dew-Drenched Life (Ps. 78:25, marg.), the corn of heaven (Ps. 78:24), was given in the stillness. This is the secret of spiritual health.

Wait on the Lord, and as you wait He will feed you with that which makes men mighty. "Wait upon the Lord" precedes the "renewed strength," the eagle wing, the unwearied race, the unfainting walk. Seek the dew-drenched food.

"My speech shall distil as the dew" (Deut. 32:2). Words that fall upon the ear in the stillness are distilled again as the dew, on needy lives around us. "Lord, speak to me that I may speak in living echoes of Thy tone." It is the dew-drenched message that helps.

"The remnant of Jacob shall be in the

midst of many people as a dew from the Lord." Not only are we to be dew-drenched ourselves, but we are to be as the dew of the Lord to others. Our lives may exercise that quiet, hidden influence that refreshes and strengthens the weary lives around us.

Hosea 14:5 leads us to the source of this dew-drenched life. "I will be as the dew." It is from Him this priceless gift comes. Those who spend much time with God come forth with the dew of blessing upon their lives.

The surroundings of this dew-drenched life are very attractive. The lily with its delicate beauty, Lebanon's cedars with their strong roots and widespreading branches, the fruitfulness of the clinging vine, the rich waving fields of corn—are all used to bring with graphic force to our minds the meaning of the words, "I will be as the dew." All that is tender and beautiful, strong and fragrant in our Christian lives comes from the drenching of our hearts by the dew of the Spirit. Oh, for lives that know this daily refreshing, and that live in an atmosphere where the Lord can be to us all that the dew is to this weary earth!

In Job 38:28 the question is asked, "Who hath begotten the drops of dew?" It is one of God's secrets. It comes quietly, noiselessly, and yet works so mightily. We cannot produce it, but we may receive it, and live moment by moment in that atmosphere where the Holy Spirit may continually drench us with His presence. What the dew is to the earth, so the Holy Spirit longs to be to us: a daily refreshing of new life, new strength, rare beauty, and fragrance. Wait before God until your whole heart is drenched by Him, and then go forth in the power of a fresh, strong, fragrant life.

* * *

Here is an extract from a noble pastor's letter. You will agree that it is worth passing on for wide reading:

Wisdom, Love, and Power "We do need in these days an affirmative message, spoken in wisdom, and love, and power. Less forensics and more faith, less polemics and more power! The laity, I believe, are feeling this need. This was expressed in a letter from a prominent attorney which I received this week:

"If the Church is to take its place, religion must have vitality and life. I am much concerned over the loss of Church attendance and lack of interest among many of our Church people, also their apparent indifference and carelessness, both in thought and action, in both Church and private life."

"So let us join hands across all boundaries of denomination and race and color with all who love our divine Lord, who want to see His Church cleansed, empowered, and vitalized, and the body of believers unified around His person."

* * *

What an encouraging word that was

which God gave to His discouraged servant Paul when He said concerning Corinth:

Potential Saints "I have much people in this place"! Where are they? Not very many of them in sight at the moment.

Years later the apostle addressed a letter to the well-established church in the same city and reminded them that "not many mighty, not many noble" (1 Cor. 1:26) had been called. He could think of a few, Crispus, ruler of the synagogue; Erastus, city treasurer, and some others noble or mighty. Later in the letter he speaks of thieves, fornicators, idolaters, drunkards, Sodomites, extortioners, etc., and adds, "and such were some of you, but ye are washed," etc. (6:9-11).

Do you see the picture? Back there a lonely apostle with God's cheering word concerning much people. But where are they? Not saved yet. Over there is a drunkard, and here is a thief, and up in that office building is an extortioner. The explanation is in the introduction to the epistle (1:9): "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

But we do not yet have a complete picture, for back in Acts 18:10, 11, after the Lord said to Paul, "I have much people in this place," it is written: "And he (Paul) continued there a year and six months, teaching the word of God among them." And now the potential saints have become actual saints. The "much people" have been gathered in.

* * *

One of Paul's hard experiences was the one recorded in Acts 18 during his early days in Corinth. He first began, as was his custom, to minister the word in the synagogue. When his message was rejected, he turned from that place of worship. But did you notice where he carried on? In the home of Justus, "whose house joined hard to the synagogue" (v.7). His mission field for the moment was right next door.

The Man Next Door Did you ever think of the man next door? You have thought of the needs of China, and that is right. You have prayed for Russia and Ethiopia. Keep it up. Did you ever pray for the man next door? Christ died for him as well as for the heathen abroad.

O friend, there is a hungry heart in the next house. You need not journey a thousand miles or a single mile to find a worth-while field of endeavor. There is the store on the corner and the house in the middle of the block. Did not some one say, "You never can speak to the wrong person about Christ"?

* * *

Writing a letter in the column of a Chicago daily paper, a young man of twenty-three, after giving the viewpoint of his set

A Young Man and the Church

on various things—democracy, business, politics, etc., turns to religion.

This is what he says when he discusses the Church:

"Being practical, we attend church, for that is a social obligation, like belonging to a country club. It helps us to hit the right tone, know the right people. We have no particular feelings or convictions. We belong to whatever church seems the right church to us. We take part in the church social functions, discussion groups, athletics, and sometimes, if we get to bed early, we attend Sunday service."

The paragraph is as glib and as ignorant as the age he represents. A victim of unbelief of various shades and styles, and with smug self-assurance, he would be mightily astonished if a minister would bring to his attention the fact of his sin.

Who is to blame for the condition indicated by this average young man? The Church itself is to blame for diluting its message and consenting to become a mere social organization. Many Sunday sermons are nothing more or less than luncheon club prattle. The parents are to blame for their neglect of duty in setting examples of prayer and Bible study and the surrender of their home to a living Christ.

The young man is to blame in consenting to follow the crowd. Years ago the preachers used to say, "A dead fish will float down the stream. It takes a live fish to swim up." There are many dead fish among the young people around you, and you can press this figure of speech in every possible direction. Be sure to make it include both their philosophy and humor.

* * *

The traveler had been napping, and when the train came to a stop he awakened. "Where are we, porter?" was his question. "We have just crossed the state line and

So This Is Maine? are now in Maine." The traveler looked out of the window.

It happened that in this emergency stop, his pullman car was right beside an old automobile junk yard. Piled up and scattered everywhere were pieces of rusty iron and broken cars. "So this is Maine!" said the traveler.

Yes, this is Maine, but a very small piece of it. Look up beyond the junk heaps and see the rugged hillsides in the background, and on this side, well kept farm houses and peaceful cattle grazing.

"So this is Christianity!" cries the cynic, surveying the junk heap of broken plans and lives. Oh, no, this is not Christianity! These disorders have pre-empted a little ground, but they exist in spite of Christianity, or rather in spite of Christ. Look up and see the mountains of transfiguration and beatitude.

* * *

Preaching is quite as much a matter of character as knowledge. The modernists would agree with us on that. Would they

also agree that what you believe, helps determine what you are? Then they would go still further with us when we declare that lack of faith bears fruit in weakened character. Well, "faith cometh by hearing and hearing by the word

of God." The man who robs men of their confidence in the Bible, is not only robbing them of their faith, but of their character.

A letter from a penitentiary inmate tells its own sad story:

"For the past twelve months I have been perusing my Bible through your correspondence courses. I have completed the Synthetic Bible Study and Christian Evidences, and am at present working on the Practical Christian Work Course. Up to the time I was twenty, I did not know what it was to doubt the authority of the Bible. Having been reared in a Christian home where religion was considered a part of our lives, I was given little opportunity to doubt. Then suddenly everything changed. I went to college where I obtained a degree. Later to divinity school. All the world looked beautiful to me, but I had not been there long until I became interested in the works of Robert Ingersoll, Thomas Paine, Gorki, Voltaire, and others.

"Later, going to Germany I became interested in the works of Karl Marx. The result was inevitable. Eight years ago, I was arrested for forgery, and was sentenced to a state prison. Since then I came here where I am now incarcerated. Ever since my first offense I have felt the urge to face life squarely, but was too egotistical to admit I was wrong. Many tried to show me the way of salvation, but everything sounded too hypothetical for my materialistic mind. I have finally arrived at that blessed point in life when a man is truly born again. Everything is now very clear and different to me, whereas before my life was in utter chaos.

"Truly the study of God's Word shows us the way. It has brought me to a complete right about face. I can say with Paul from my heart, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief' (I Tim. 1:15). 'For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day' (II Tim. 1:2). I have decided to consecrate the rest of my life to help others to see the light."

What a day of reckoning there must be ahead for those who deliberately set themselves to rob the Bible of its authority and influence! The most heartless robber civilization knows, is the one who would rob a man of his faith.

* * *

Ask your neighbor? Ask the man on the street? Ask your people, and the chances are you will get a variety of replies.

What Is a Christian? A Christian in ordinary New York conversation, is any one not a Jew. In some sections of the country, Gentile is used for this distinction, but not in the metropolis. In the thinking of many, any sincere religious person is a Christian. To be a good neighbor is to be a good Christian. In this connection may we quote Mr. Koo, a Chinese Christian:

"Confucius brought distrust of Christianity because he persuaded the people

that God is so far away that he can never be known well, and therefore the most important thing in a well-regulated religious life was to be friendly with fellow men."

This good neighbor type of Christianity apparently also makes a man a good Confucianist. Then a man is a Christian and a Confucianist at the same time.

Some enthusiastic souls call a certain visitor from the Orient "the world's greatest Christian," on the ground of his life of self-sacrifice. But some of the holy men of India live even more selflessly. Are they then Christians?

We recently read again Professor Brunner's great paragraph:

"In distinction from all other forms of religion, the Christian religion is faith in the one Mediator. There is no other form of belief which is, in this sense, faith in the Mediator, because no other form of faith knows and takes seriously the category of uniqueness (once-for-all-ness). And there is no other possibility of being a Christian than through faith in that which took place once for all, revelation and atonement through the Mediator. It is, of course, true that there are many respectable, good, pious people who do not believe in the Mediator. I would say all the good I can of them, but there is one thing which I cannot and ought not to say about them: that they are Christians. For to be a Christian means precisely to trust in the Mediator."

Yes, Professor Brunner is right. It is faith in Christ which makes a man a Christian. The good character and kind deeds are to be the fruit rather than the root of the Christian life.

* * *

Many of our friends have been reading in several papers the story of revivals in Latin American countries under Rev. Francisco Olazabal. Word has

Revival Fires come of great meetings in Porto Rico. His real problem is a building to hold the crowds.

How can he get 8,000 people into a building seating 2,000? If some Christian could donate a large tent seating 6,000 or more, it would help greatly.

Mr. Olazabal is a former student of the Moody Bible Institute, and we are glad to give his present address: 13 Calle Luna, San Juan, Porto Rico, % M. Vasquez, Muebleria, Caribbean.

* * *

Once more death has come into the ranks of God's faithful servants, this time taking the Rev. Lew Wade Gosnell, D.D., who for several years has been

Dr. Lew Wade Gosnell Vice-president and Dean of the Bible Institute of Pennsylvania. Dr. Gosnell was for thirteen years connected with the Moody Bible Institute, serving part of that time as Dean of the Educational Department. He labored well in Chicago and Philadelphia, and now God has taken him to higher labors.

With the passing of so many fellow workers in recent months, all of us should realize the necessity of praying for the leaders who are yet with us, and asking God that He will thrust forth other laborers into the harvest field.

Moody Bible Institute Monthly

The Ascension Farewell

By Bishop W. R. Nicholson, D.D.

WE HAVE here a statement of the fact of the Lord's ascension, "He was carried up into heaven." The fact itself is one of the cardinal historical principles of the gospel of Jesus Christ. In those venerable creeds of the Church, now overgrown and green with the ivy-like faith of nineteen centuries, it stands as one of the four majestic pillars of a redemption accomplished. The incarnation, the crucifixion, the resurrection, the ascension—a quadruple chain of truth and grace, whose inter-twisted links can never be broken. The importance of the ascension, in the wondrous plan of our salvation, is essential and various; and as an object of our reliance, it remaineth a joy forever.

The Fact of the Ascension

"He was carried up into heaven." What is the importance of the fact of the ascension?

It is indeed true that the one sacrifice, oblation and satisfaction, finished on the cross, was itself the work of redemption. The Lord laid on Him our iniquities, and He bare our sins in His own body. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.

And now He is made of God to the believer, righteousness, sanctification, and redemption. But in order to the setting forth of that truth, the dead Redeemer must needs come back from the dead, and therefore, too, must He ascend into the heavens; for what was the ascension but the resurrection as extended and completed? The Cross did pay the believer's debts to the justice of God; but the reciprocal facts of resurrection and ascension were God's acknowledgment of payment, and are now the receipted certificate in the hand of faith. By this we know that as believers we have in the sacrifice of the cross, our discharge from all condemnation. The appearing of Christ in the presence of His Father, on His return from His redeeming work, has forever made known to us the sevenfoldness of perfection with which He had done His work.

When Aaron entered within the vail into the Shekinah presence, he carried the blood of atonement with him, sprinkling it "seven times" before the glory-covered mercy-seat, that is, sprinkled it perfectly—so perfectly that therein the satisfaction from the sprinkled blood was indicated to be supremely and everlastingly complete. Thus, in the going up of Christ into heaven, as the Lamb once slain, we have gained the most thorough demonstration conceivable, that every claim against the believer has been answered with sevenfold completeness, in the estimate of God Himself. We know that His eternal Godhead has been fully glorified with regard to the whole question of sin, as related to the believer, and that now, in that blood, the believer hath redemption, not having his sins remembered against him any more forever.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

—Luke 24:50, 51

The Result of the Ascension

As the immediate result of the ascension, the Holy Ghost was given at Pentecost, given purposely to make manifest to our hearts the now ascended and all-perfected Saviour. Another Messenger from heaven came from thence, only after Christ had returned there. He therefore tells us of the witnessed efficacy of the blood in heaven. He tells it to us in all His teaching concerning Christ, in the satisfying interest He awakens in our hearts; in the sense of God's love He causes us to feel; in the quiet sweetness of a loving trust; in every joy of hope, and in the childlike love and greeting with which He prompts us to look upward, and feel that our Father's face is bright with smiles.

Not only so, but the ascended Saviour is the infallible trustee of the interests of His people, so that if the believer sin, he has always an Advocate in heaven. Like as Aaron when entering within the vail, carried with him the fumes of burning incense, so Christ in heaven represents His people in the regard of being Himself as a sweet-smelling savor to the Father, and so makes of every believer a sweet perfume.

Thus the place of the ascension in the gospel plan is indeed an exalted one. Like the sun in the firmament, it shines at the zenith of Christian theology, shining down on all other truths, and lighting them up in the splendors of full assurance.

The Description of the Ascension

But the words of our text go beyond a mere declaration of the ascension; they are a description. They show us the great event in its very occurrence. The occurrence is one thing; the manner of occurrence another thing. In whatever way it had occurred, it would have been of the same importance, just the same as to its relation in the gospel plan, but not the same as an element of Christian thought.

How, then, is it here described? First, He led the disciples out as far as to Bethany, that is, over the brow of the Mount of Olives, to where began the district of Bethany. Then He lifted up His hands and blessed them. And then, His hands being stretched out in token of blessing, He was Himself parted from them and carried up. Thus He brought them together there that they might see Him in the act of ascending, and in the manner of His ascending. On the chosen spot, at the chosen moment, the little Church being gathered about Him, His extended hands still overshadowing their heads in blessing, and they watching the order of His going—so did He leave them.

Now from the manner of its occurrence, how evident that He meant to make of the ascension a powerful element of Christian thought. The occasion was arranged for

solely with reference to the disciples—to them an occasion of formal solemnity and thrilling interest—visibly, unhurriedly, sublimely, the enacted scene passing before them—unfadingly

the picture still remaining to greet our own eyes. Not for the sake of the ascension itself did this scene take place; for as His message to the disciples by Mary Magdalene proves, the ascension was an accomplished event as far back as forty days before, even on the morning of His resurrection. Before now, as the anti-type of the Jewish high priest, He had carried His blood into heaven, and the sweet incense of His priestly intercessions He had diffused through the heavenly places. Instantly succeeding His finished work on earth, came His appearance for us in heaven, tarrying only long enough by the side of His grave to give information of what He was doing.

The saving relations of the ascension, then, were wholly independent of the scene of the text; and therefore this public instance of it was for the purpose of making the fact of ascension appreciable by us. It identified to our eyes the historical event of the ascension, and it makes us feel how real was the act of His going away. And notwithstanding that at all His interviews with the disciples during the forty days, He went away from them by seeming to become dissolved, we are here taught, in the visible uplifting of that departing form, that really His solid manhood has not dissolved, and still He lives in the remembered form so dear to our hearts.

As to what has become of Him, and as to how we are to think of Him, are now matters of ocular demonstration. He went up into heaven in the entirety of His well known visible person, the same Jesus aloft as below. The idea of a going away is perfect, but equally perfect is the idea of His human shape and His continuing identity; and therefore also perfect may be our realization of Him as appearing for us in the presence of God. And in this way self-enforcing, as a subject of thought, is the fact of the ascension, living in the imagination and felt in our hearts as a power of the gospel.

Thirdly, especially in this description, in just the circumstances of this exhibited ascension, we see all the expressiveness of a final parting scene. That it was, in fact, the closing interview, we know; for Luke, in the opening verses of the Acts, referring to this very scene of his Gospel, says of it, that it occurred at the end of the forty days.

His Last Good-by

Not since then has He ever renewed the suspended intercourse; for although three years subsequently He appeared to Saul of Tarsus in the way to Damascus, and sixty years afterwards to John in Patmos, yet in neither case did He repeat the old associations of the forty days. It was thus the final parting scene for a very long separation following; and we may see how expressively it was so—how in the

exquisite pathos befitting such a scene, it was indeed perfect. For as when a man setting forth on a journey is accompanied a short way by the loved ones of his household, so He takes His own little family with Him from Jerusalem as far as Olivet. And then, in the lifted hands of blessing and the precious words of love, what sweet pains He takes to say to them His own good-by. And just as the standing in the doorway, or on the river bank, or the ocean shore, brings vividness to the heart, as longingly we gaze at our beloved whose form is fast diminishing in the distance, so the disciples are made to feel the solemnity and the tenderness of a real good-by while He ascends, and ascends before their straining eyes. Now in all this arrangement of it as a last and loving scene, we see again that He meant to make of His ascension an attractive and enchanting subject of Christian thought.

A Significant Ceremony

And ever so important it is that it should have become an all-engaging matter of thought, for it is just this view of His ascension which completes the historical harmony of the life and character of Jesus Christ. What if after the intimacy of years, He had parted from His loved ones unceremoniously? Hitherto there had occurred only very brief separations between them; while the hope of seeing Him from time to time during those forty days was the disciples' very life. What, then, if on the last occasion He had gone away from them, as at all the previous interviews of the forty days, without a word to inform them of the occasion, or an act commemorative of the sensibilities befitting it? Surely so abrupt an abandonment would violate our sense of the harmony belonging to a perfect life. His history would have appeared broken off and as ending ruggedly. It would have wanted the roundness of reality; like a glorious day, suddenly at the noon-tide going out in darkness, without the mellowing splendors of a gradual evening. Could He who had such thorough pleasure in the domestic joys of the family at Bethany; whose demeanor was ever so gentle and considerate; who so delighted Himself in the humanities of His intercourse, could He have dispensed with the last endearments of a parting scene?

The intense manhood of Christ was the leading exhibition of His life, as that life was lived out among men. Clear as the light, indeed, the eternal deity within did shine forth from time to time, as when He claimed to exercise the authority of the final judgment (Matt. 7:22), and when He claimed a glory which He had with the Father before the world was, and when He claimed our supreme love and trust. Still it was the deity only as within, just as the Shekinah flashed upon the eye out of the cloud over the tabernacle, while yet it was the cloud, and not the Shekinah, which was ordinarily visible. The groundwork of His history, as lived out among men, was His humanity; and evermore from the crystal fountain of His human heart were overflowing a social power, and blessed loves, and glowing sympathies, and stainless pleasures. Thus, as being such as He was, He could not have finally left His loved ones without some such last interview. There is thus an internal genuineness in the

scene of the text, which proves it to have been an actual occurrence.

And so this parting scene demonstrates the Saviour to our confidence in all the fullness of His kindred with us. Never had His human nature more of symmetry and beauty. Never did it appear with truer feelings or fresher resources, than in this act of His departure from the world. How sure we are, then, that the believer's interests will never be neglected by Him in heaven! In His ascension we see the track of glorious manhood, a path of sweetest human feeling, a path delineated upon our atmosphere, and glittering forever there for our attraction and encouragement. Oh, that tender parting, "the linked sweetness long drawn out," the sublime balancing of all the scenes of His most gracious life!

An Effective Fare-thee-well

But this parting scene of the ascension did more than harmonize the Saviour's life and character. It demonstrated to the world the truest instance of an effective fare-thee-well. We hear not the words He spake, but we see the uplifted hands. Now those hands were once nailed to the cross, and from them, therefore, in all the efficacy of His atoning work, are dropping now upon every head and soul in that little band of the true Church, pardon and peace, guidance, strength and joy, immortality and eternal life. He stretches out His hands, and forthwith a fruitfulness springs underneath; He speaks, and the effect is wrought. And that single fare-thee-well to His bereaved Church had in it a continuous power of blessing, for the sight of the hands as stretched out still, was the last sight seen of Him; and therefore He lives in our minds as blessing still, blessing evermore. He has gone, but His fare-thee-well remains—an ever-present, living power. And as proof of it, lo, another Comforter is come! Besides, what an impression of power in reserve is made upon us by the full-hearted hush of the whole scene.

Not a Noisy Farewell

It was profoundly gentle and sublimely quiet, precisely because it was so intense and fervid, and sweetly thrilling, and in grandeur so Godlike. For soft and gentle are the ways of God, when He would give us the highest impression of omnipotence working in love; as when rosy-fingered dawn spreads the morning on the mountains, so easily, so softly, so in silence felt; or when spring winds her mellow horn to awaken the flowers of the valley. Such ease and gentleness make us feel how vast is the strength in reserve, and that the thunder of His power who can understand? In like manner do we feel that more was meant than met the eye in the farewell of Olivet, so deeply quiet, because so deeply loving. From those hands there dropped upon the Church left behind, an almighty God-bless-you, which should go sounding on through all the after ages, binding up the broken in heart, giving beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Over your head, over mine, were stretched out those hands; and underneath them, how blest are all who are sitting there—ourselves and our loved ones.

Oh, that last sight of the dear Saviour, never to be forgotten! Ascending majesty

—uplifted hands—eyes bent down in lustrous sweetness to those upturned faces—words of love falling down from the skies, in an endless ministry of mercy and might!

Thank God, then, for this description of the Lord's ascension. He did leave the world and go up to heaven, but His leaving was a leave-taking, a leaving of the world in even the blushing beauty of precious human love.

A Saviour, therefore, though absent, yet feelingly near; gone, but here still. A Saviour in whom God is brought into contact with our feelings, in whom we know the justice of God as we could never otherwise know it, and in whom the love of God for us is a fixed quantity, unmeasured, immeasurable, invariable, infinite as being the love of deity, tender and sweet, and tangible, as being the love of the human heart. What aching soul will fear to lie down upon Him? Who among the weary-hearted will not listen to Him as to the music of heaven, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

OVER THIRTEEN HUNDRED YEARS OF PREACHING

By Rev. Warren N. Potts,
Learned, Miss.

All translators noted by the writer translate Genesis 4:26: "Then men began to call on the name of the Lord." But there is room to suggest, at least, a different translation.

The word translated "to call" is *qara*. The lexicon gives its meaning as "roar, cry aloud, proclaim, etc." It is what Jonah did when he "preached" to the Ninevites. In Nehemiah 6:7, Sanballat charges Nehemiah with appointing prophets "to preach" of him in Jerusalem. The identical form of the word is used here. The same form is used in Isaiah 61:1, 2 and in Jeremiah 34:8. In these passages it is translated, "to preach," "to proclaim." These passages have been cited because in them the word is identical in form with the one used in Genesis 4:26.

As far as the language used is concerned, it seems that the translation suggested is allowable. That it is probably the correct translation would seem to be supported by the fact that Peter (II Pet. 2:5) calls Noah a preacher of righteousness, and Jude (14, 15) says, Enoch prophesied: "The Lord cometh with his holy myriads to execute judgment for all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The only two people of whom anything is said in the New Testament, who lived between Seth and the flood, are thus declared to have *preached*.

The suggested translation then is, "Then men began to preach in the name of Jehovah."

No one familiar with the Hebrew can object to the change of "on the name" to "in the name."

When I came to a place of testing where my faith was most needed, I found it gradually going. Then I learned to look less at my faith and to depend more upon God's faithfulness.—Hudson Taylor

Moody Bible Institute Monthly

The Symbol of *Water, Dew* and *Oil*

By Captain George A. Benson, Paauilo, Hawaii

WATER cleanses. Hence the use of water in the sacrament of holy baptism as the outward, visible sign of cleansing from sin. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Hence the familiar words in baptismal office, "Sanctify this water to the mystical washing away of sin." Baptism is no meaningless sacrament. It is subject to three conditions, repentance, faith, and obedience; thus the person baptized is cleansed and regenerated. What is regeneration? Not a change in one's old life, but the beginning of a new life which is conferred by the immediate and supernatural act of the Holy Ghost. A higher nature comes to the person than that inherited from the parents; he is begotten of God, born of the Spirit.

Water Refreshes

Water brings fertility to what otherwise would be parched and barren. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John 7:38, 39).

Exposed to heat of temptation, the soul gets parched, and unless watered by the Holy Ghost, it withers. How barren and fruitless we often are, because we seek not constant refreshing of the Holy Ghost. He is the water which produces the "fruit of the Spirit." "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Without this refreshing we become stunted in spiritual growth, withered in foliage, and fruitless. A vine at Hampton Court in London disappointed the gardener for years, and then unexpectedly yielded abnormal supply of grapes. The cause was that it had sent its roots year by year through the soil until at length they reached the banks of the Thames, from which it drew unceasing supply.

II. Dew Is Distilled Water

The dew is silent in its descent and refreshing where it falls. "I will be as the dew unto Israel: he shall grow as a lily, and cast forth his roots as Lebanon" (Hos. 14:5). Have you ever noticed the conditions of a heavy dewfall. The air is still, the plant is cool. The moisture is in the atmosphere all the while, but is not distilled until these conditions are satisfied. "Be

and you will sometimes see at intervals tiny shields, as it were, of silver, lying on the grass. They are spider webs covered with shining dew, which they have caught ere it reached the ground. Beneath the web, the grass is comparatively dry. So it is that a veil of unbelief or woven tissue of sin has kept off the distilling dew and intercepted the blessings of the Holy Spirit.

Whatever the woven web, let us sweep it away, so that nothing will hinder the falling of the divine dew. This co-operating with the Holy Spirit is of vital necessity for power in our lives over sin.

Does not Christ give us His demonstration of this power through us in the service of God? "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Is our witness a witness of power, backed by the Holy Spirit?

The obedience of the worker for God is responded to by the supply of the Spirit. "For I know that this shall turn to my salvation through your prayer, and the

supply of the Spirit of Jesus Christ according to my earnest expectation and my hope that in nothing I shall be ashamed" (Phil. 1:19, 20). One of the most dangerous perils in the path of a Christian worker is the possibility of being energetically active and yet spiritually ineffective. Does this not portray, perhaps with only too much truth, the condition of the Church at the present time? The Church possesses the most magnificent machinery, yet she has to confess there are appallingly poor results. In a large measure her organization is only mentally inspired and maintained, and therein lies the reason of her ineffectiveness.

The force of evil will never be overcome by a "machine without a soul." Only in one way can the enemies of the Lord be put to flight and the work of the Church crowned with success. What is that way? When the Holy Spirit finds channels through which He can cause His power to flow; when the soul lives in glad co-operation with Christ, by whom the standard of the Cross can be lifted, then and then only



Homes on Diamond Head Road, Honolulu, Hawaii

still, and know that I am God" (Ps. 46:10). Stillness and coolness of soul are essential if the dew of the Holy Ghost is to fall upon and refresh it.

In the stillness of Arabia, Saul of Tarsus was "endowed" by the Holy Ghost. The busier our life, the greater the need for periods of stillness and silence to be refreshed by the dew of the Spirit of God.

The Dewfall Is Heaviest after the Hottest Day

To this beneficent law of nature there corresponds a similar law in the kingdom of grace. God's "mores" are always proportioned to man's need. The more heat of temptation, the more dew of strength to overcome. The more the heat of the trial, the more is needed the dew of grace. The more heat of affliction, the more need of the dew of glory.

The Dew May Be Hindered in Its Descent

Examine the downs in the early morning

can victory be won, then and then only can His work be done.

The Proof of the Spirit's Presence

What proofs can be given to others of the experience of God's Holy Spirit within us? We know that when the conditions which govern the action of such a power as electricity are obeyed, among the most common results we find three things, *Light, Heat, Force*. In their spiritual implications these things may properly be utilized as tests to prove the reality of our co-operating with the Holy Spirit.

Regeneration creates light. When you and I are awakened to the vision of Christ in His tireless love and exhaustless grace, it discovers the heart of each of us in its true condition and need. A true co-operation with the Holy Spirit means growing light and deepening experience. Have we seen the light? Have we caught the vision? Have we grown cold in service? Are we the power in the world for God we ought to be?

May we never forget that the world in which we live, the people with whom we come in contact, have a right to say to us, "Except I see in you the print of the nails, the pattern of the Son of God, I will not believe." Are we causing others to doubt?

This is a challenge to each of us, to say whether grace or self shall be the master-force in our hearts and in our plans for service, whether we shall go with Christ, or choose some easier path.

Are We Willing?

If you are willing to enter into this co-operation with the Holy Spirit, Christ is prepared to supply through His Spirit, the power with which you can live triumphantly and wage successfully, the war of the Lord upon the forces of evil in prayer and active service. One thing He requires to make this supply possible, namely, that you will abandon yourself to Him, to go with Him as He leads, and lead the life which He alone plans. Stop short of that, and His purpose is defeated.

III. Oil

This symbol, like that of water, would appeal strongly to Jewish Christians. Oil is associated with the anointing of the high priest. "And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him" (Lev. 8:12). "And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus said the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel" (II Kings 9:6).

Christ Himself was anointed by the Holy Ghost for His ministry. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

The Christian is both a king and a priest. "And hath made us kings and priests unto God and his Father" (Rev. 1:6). "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of

darkness into this marvelous light" (I Pet. 2:5, 9).

"We must remember a Christian is a Christ-person, an anointed person, a Spirit-endued person. "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (I John 2:20, 27). The Christian is anointed to be established. "Now he which stablisheth us with you in Christ, and hath anointed us, is God" (II Cor. 1:21). He is also anointed to do good. "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

Oil Is Healing

This will be observed in the parable of the Good Samaritan. "And they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:13).

The deepest and most serious wounds are not of the body, but of the soul. Human remedies then are futile. "From the sole of the foot even unto the head there is no soundness in it" (Isa. 1:6). The oil of the Holy Ghost soothes and heals the wounded soul. The oil on the troubled waters is no exaggerated statement. Likewise the oil of the Holy Ghost on a troubled soul subdues and stills the storm within.

Oil Is Strengthening

The athlete in the contest is rubbed with oil to make his limbs supple and strong. Your life and mine is a contest. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). He who contends for the mastery needs to be braced up by oil of the Holy Spirit. Thus anointed and invigorated, we stand fast in the arena of life, victorious and triumphant.

Oil makes things supple. It restores elasticity. Without oil we find leather cracks, and wheels creak. We, too, get stiff in our relationship with God and our neighbors. The machinery of the Church gets jammed, does not run smoothly. The Holy Ghost is the divine lubricator.

The Oil of Gladness

"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. 45:7).

The anointed Christian is no kill-joy. He may have trials and tribulations, but he possesses this inward joy of the Holy Ghost. The world in which we live maintains that service for God is hard, that Christ's yoke is heavy and burdensome. Not so. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:29, 30). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

The Holy Ghost is a source of inward gladness to those who receive Him. "The

Lord hath anointed me to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:1-3). "And the disciples were filled with joy, and with the Holy Ghost" (Act. 13:52).

DR. MOTT ON D. L. MOODY

At East Northfield, Dr. John R. Mott gave an address on D. L. Moody, his life and influence. "We are standing here on holy ground," Dr. Mott said. "We are so busy with the noise and confusion, and we dwell so much on what is past or what is going to come, that we do not dwell enough on the holiness of this place. Here was reared one of the greatest Christians of the centuries. Multitudes not only in the schools, but all over the world, have entered into the deepest inspiration of life through him. Christ through him has been made more real than through any person living.

"What are the grounds that justify us in saying with sincerity and deep conviction that here was a Christian utterly great among the Christians? If to stir to the very center the principal cities of the English-speaking world with religious purpose is a sign of greatness, Moody was one of the greatest. He liberated a force that has changed countless lives. His campaign work was not of the superficial kind. He had a science of evangelism, although psychology is the last word he ever would have used. But he had a master knowledge of the working of the laws of the human mind and of its power under the will of God.

"I was writing out not long since an analysis of the characteristics of his preaching, and I think they were naturalness, simplicity, colloquial style, vivid and picturesque illustrations, the relevancy of his message, a deep knowledge of the passions and longings of those whom he was addressing. He used healthy and clean humor, pathos sometimes, vitality always, and also love and hope. He never left a meeting without a message of hope. He had tremendous conviction. If to preach the gospel to the largest number of people who have ever heard it since Christ came is a mark of greatness, Moody stands in the front rank of greatness."—*Boston Evening Transcript*.

"Wherefore take unto you the whole armor of God."—Ephesians 6:13

Take God! That is its broad, full significance. Take God as your armor. Is it possible? Yes, it is necessary. "We wrestle not against flesh and blood, but against principalities." They are too much for us. But not for God. He is able. So when Satan comes against you, put on God. That baffles him. "Be strong in the Lord," that is, in divine strength. And this the whole gracious Scripture bears out. "Loins girt with truth." Whose truth? God's. "Breast plate of righteousness." Whose righteousness? God's. "Feet shod with the preparation (preparedness) of the gospel." Whose gospel? God's. And so on to the end. In this evil day, put on your armor, your whole armor. Put on God!—John Weaver Weddell, in *His Treasure*.

Moody Bible Institute Monthly

The Great Cataclysm in Genesis

By Prof. L. Allen Higley, President, Religion and Science Association, Wheaton, Ill.

DID the world pass through a greater cataclysm than the one in Noah's time? This is an important question. A clear understanding of it is essential to a true comprehension of the Bible and also of science. It is at the basis of an understanding of sin, the subject which the Bible emphasizes and science neglects.

For a century or more, atheistic scientists have generally assumed that no cataclysm, not even the flood, ever took place at any time. During this time, most Bible students have accepted the flood as a fact, but they have regarded it as the only great disaster to the earth.

About a hundred years ago, science generally held that the world had passed through many cataclysms. Some held that the destruction was of such magnitude that all life was destroyed repeatedly, and that it was re-created after each destruction. The evidence of destroyed life as found in the fossils, is still as convincing as ever. In fact, it is even more so because of numerous discoveries made during recent years. It may be asked, Why then is this view not more generally accepted?

Evolution, Pseudo-science

A certain form of speculation known as evolution, and misnamed science, is the answer. We designate evolution as pure speculation and pseudo-science, because it is directly opposed to the observed facts of science and to the definite statements of the Bible. Evolution speculates boldly as to the origin and propagation of life. This is not the field of science, but of religion. To many, it is a religion itself and is upheld with fanatical zeal.

About a century ago, certain leaders in science developed the evolutionary hypothesis in connection with investigation in geology. These leaders either took no interest in the Bible, or arbitrarily opposed it. In order to make their speculation seem plausible, they assumed that the fossil record did not represent destruction at all, but rather the ordinary course of life like that at present, but spread over a long period of time. All efforts to place this assumption on a scientific basis have failed completely. In recent years little attempt has been made to establish it. Nevertheless, it is usually assumed to be a fact.

Evolution versus Cataclysms

Obviously, if evolution is true, cataclysms cannot be true. As evolution has spread, cataclysms have been set aside without consideration. Merely setting aside the idea of cataclysms, however, has in no sense altered the facts involved. These are explained only on the basis of widespread destruction.

Those who a century ago, held the view of repeated cataclysms, made the mistake of supposing that each cataclysm resulted in the total destruction of life. This supposition necessitated the further one that all life was re-created after each destruction. Since those holding this view accepted the Bible, they held that God not



Prof. L. Allen Higley

only created all life in the beginning, but that He re-created it after each cataclysm.

This view could be fully established neither by science, nor the Bible. Hence, evolution rose in its place. Thus the truth of creation that is scriptural was first modified by misinterpretation, and then replaced by a falsity—evolution. The evidence in the rocks, of extensive destruction of life brought about suddenly and violently, is undeniable, and is unexplained through evolution. This weighty evidence against evolution is usually evaded.

Was the Deluge the Only Cataclysm?

The fact of the great destruction of life in the earth is obvious. The essential thing to determine is whether or not it all took place at the flood of Noah's time. Some claim that according to the Bible, it could have occurred only at the time of the flood.

This claim overlooks the fact that the Bible records another flood which took place at an earlier time. We refer to the flood mentioned in Genesis 1:2, and also clearly implied in verses 6, 7, and 9. The context clearly implies that this was a flood that destroyed all plant and animal life, even though the word "flood" does not appear. The reason this flood is overlooked is because this chapter is sometimes mistakenly regarded as a detailed account of what is held to be the process of creation.

The limits of this paper permit only a brief consideration of the errors of this latter view. Creation means bringing into being something out of nothing, and therefore is in its very nature a miracle. This excludes all possibility of creation being a process. Likewise the fact that the God of the Scriptures is a God of order and not of confusion, excludes the supposition that verse 2, just referred to, is a description of the earth as originally created. To claim that God created first an imperfect world as the beginning of a process of creation, is to imply that He lacked either the wisdom or the power to create it as He wanted it in the first place. To claim that the perfect Creator brought into being an imperfect world is an absurdity.

Not the creative act of God, but a great cataclysmic devastation must have produced the conditions described in verse 2. It was due to sin of the most grievous kind. The conditions here described, account for the destruction of life shown in the fossils; and also for the devastation wrought in the physical features of the earth. It certainly cannot be divided into definite ages or periods on the basis of evolution as is done so commonly. Some of the objections are:

Fossils Antedate Noah's Time

(1) If practically all of the fossils were formed at the time of Noah, why was not man fossilized also? At that time there were unquestionably many millions of people, a sufficient number for extensive fossilization.

(2) According to this view, how shall we account for the great variety of conditions under which the fossils must have been formed? For example, there are found in some places, more than a hundred deposits of coal all superposed and yet interbedded in some places with extensive deposits of salt. Coal is evidence of a humid climate, required for plant growth. Extensive salt beds are equally strong evidence of an arid climate; for aridity is necessary to evaporate the water of the great inland seas that hold the salt in solution. How can we account for humidity and aridity in the same region at the same time?

(3) There are extensive beds of gypsum in many parts of the world deeply buried beneath fossiliferous rock. Gypsum is deposited from inland seas in an arid climate during a long period of time. The conditions required for this are not consistent with those at the flood; neither as to length of time, nor climate.

(4) The time covered by the flood was altogether too short to account for many of the outstanding facts of destruction. For example, the coal beds just referred to, required a long period of time for their formation instead of the few years at the flood.

(5) In certain regions, there are trees living today known to be more than three thousand years old. Some trees are claimed to be more than four thousand years old. The flood took place about forty-three hundred years ago. These trees have been living almost the entire period since the flood. They are rooted in soil older than they are. This soil lies upon rock older than the soil, for the soil was formed from the rock. This rock beneath the trees, contains fossils formed under a variety of conditions requiring considerable time. To this time, add that required for forming the rock out of the sediment composing it; also the time required for the rock to disintegrate into the soil in which the trees as seedlings took root. To claim that the time from the flood to the seedlings was long enough to account for the formation of the fossils, the rock and the soil, is not convincing. The time was only a few hundred years at the longest.

Is the Bible Account Understood?

At this point in our presentation, a difficulty may arise. The reader who has always believed that the plants and animals mentioned in creation week were the first in existence, may hesitate to accept any findings of science to the contrary. To accept from science light on the Bible account of creation, implies that the Bible is incomplete in this respect, and must be supplemented by modern science in order to be understood. It implies further that the Bible account of creation was not correctly understood until recent times, and is unsatisfactory for our age. The consecrated Christian hesitates also in accepting from science, light that bears on a subject of vital importance in Scripture, because of the very source of most of this light. It comes chiefly from infidels or those who are indifferent to the Bible as authority.

We confess much sympathy with this position. It is always dangerous to settle on purely scientific grounds, matters of vital importance in the Scriptures. It always tends to subordinate the Scriptures to science. We have no sympathy whatever with such exaltation of science at the expense of the inspired Word.

Let us now turn, therefore, to the Bible itself for the evidence that plants and animals were in existence at a time previous to those mentioned specifically in the account of creation week.

"In the beginning God created the heaven and the earth." Clearly, the omnipotent and perfect Creator could, and of necessity would, create only a perfect world. Anything short of this would not be a miracle, but a process. No true child of God would knowingly rob the Creator of His power and of His glory by regarding creation a mere process.

Life Necessary for a Perfect Creation

A perfect and complete world would imply at least some life in it, otherwise what need would there be for creating it and then allowing it to stand lifeless and useless for ages until man was created to occupy and rule it? Would an omniscient God of purpose, who did not waste even a fragment of food when He fed the multitude, waste time in such a manner? From our knowledge of God as gained through the Scriptures, it is consistent to believe that there was life on the earth before the events recorded in creation week, though of course, no human life.

"And the earth was (became) waste and void; and darkness was upon the face of the deep" (R.V.). The translation, "became waste and void," is preferred to "was waste and void," because it is clearer. In Isaiah 45:18 we read that God created the earth not a waste (R.V.), and that He "formed it to be inhabited." If the earth was created not a waste (Gen. 1:1), and was declared to have been in that condition after it was created (Gen. 1:2), it follows obviously that it became a waste.

Was the Earth Waste or Unfinished?

The word "waste" implies destruction of life. Any other interpretation of this word violates the most obvious usage of language. To regard the expression "waste and void" as a description of an unfinished world, is illogical and absurd. If it meant unfinished it would say so. Inspiration demands this

degree of clarity. To insist upon any other meaning, violates both inspiration and also the most obvious meaning of words. As an illustration, who would even think of speaking of a building or anything else in course of construction and therefore unfinished, as waste and void? It is customary, however, to speak of the ruin and destruction left by a hurricane as waste and void because it plainly means the destruction of life and of material things once in a useful state.

What Caused the Darkness?

The darkness mentioned in verse 2 is also significant. Life must perish when all light is withdrawn from it long. The production of such disaster as universal darkness on the whole earth, clearly implies great destructive forces at work not only on the earth itself, but above it as well. This darkness could not have been created by God in the original creation, for according to His own Word, darkness is a type of evil. It could appear, therefore, only after evil had entered the world. It was a result of sin, and followed cataclysmic judgment. Verse 2, instead of being a description of an orderly process of primal creation previous to sin, is the account of the disorderly process of destruction consequent upon sin.

In the Bible account we read concerning plants as brought into existence on the third day: "And God saw that it was good." We may ask, why do we have this statement recorded? What is the meaning? God never observes His own work as good without a reason. God is perfect and in primal creation, His work must be perfect. That which is perfect cannot be more perfect. That which is good, however, may at a different time under a different comparison be pronounced better, or as in Genesis 1:31, "very good."

Why the Word "Good"?

A thing is pronounced good only in contrast with something else in its own class that is not good. There must have been plants previously that had been destroyed. In contrast with the plants destroyed in the judgment of verse 2, the plants brought into existence on the third day (v. 12) were pronounced good. Observe that after the record of the creation of the heaven and the earth (v. 1), the expression does not appear. Observe also that this is true after the record of the creation of man (v. 27). Obviously, it could not be said of man, because at the time of his creation, there had never been any other human race destroyed under sin, for comparison.

The creation of animals on the fifth day was also pronounced good. This implies previous animals for the same reason as that given under plants. In verse 24, there is the definite statement that God *made* (not created) the various animals "after their kind" (specie). This clearly shows that there had been animals before these. Otherwise it would have been necessary to create their kind (specie). In this case the expression "after their kind," would not occur. In verification of this, observe that in the record of the creation of man the expres-

sion "after his kind," does not occur. Clearly, the reason for the omission is because there was no previous man to pattern after. Man was created as a new being, and not after any previous kind (1 Cor. 15:45).

The existence of animals previous to those mentioned in the record of creation week, is proof that plants were also in existence at that time, because the animals required plants for food.

How Great Was the Cataclysm?

Was the cataclysm of verse 2 of sufficient magnitude to account for all of the destruction referred to above? Let us consider this.

It resulted in a world-wide flood accompanied by universal darkness on the earth's surface. Even the sun, moon, and stars, as well as the earth's atmosphere, no longer functioned as before. They had to be reconstructed to make the earth habitable. All plants were destroyed and had to be ordered anew so they would grow again. All the animals were destroyed and had to be created new. The ruler of the earth was permanently displaced, and a new order of being (man) was created to rule instead.

At the flood of Noah's time no form of destruction is recorded other than that of animal and human life, and even this was not wholly destroyed. Man continued as a ruler of the earth instead of being displaced. No mention is made of a reconstruction of any kind for the heavenly bodies, nor the earth's atmosphere. This flood did not result in permanent darkness that had to be dispelled by special act of God. Plants and animals multiplied after it subsided, without special pronouncement from God. Clearly, according to the Bible account of the two disasters, it was the one before creation week that profoundly affected the natural world.

Why should not this have been the case?

The great cataclysm was a judgment due to the sin of fallen angels, the highest order of created beings. The flood of Noah was merely due to the sin of man, a lesser being. This flood merely separated the disobedient from the obedient, and destroyed the former from the earth. It did not result in the total displacement of man by any new order of creatures. This is

A Reasonable Conclusion

The Bible makes it clear that plants and animals were in existence previous to creation week. It is equally clear from the Bible that all these plants and animals were destroyed in a cataclysm of judgment which produced the universal flood mentioned in verse 2. In the light of this, the Bible student need not hesitate in accepting the evidence of science to the same effect as found in the fossils and in the physical features of the rocks. True science merely supports the Bible. Both are in perfect agreement. Each in its own way establishes the fact of the great cataclysm.

In all probability, Moses knew nothing at all about fossils in various parts of the world. But he knew God and spoke to Him face to face. Moses wrote the truth that science was not able to discover until some thirty-five hundred years later, and even then, it was discovered only in part. How accurate the account! How excellent the choice of words! Nothing but divine inspiration will explain it.



He Is Faithful That Promised

—Hebrews 10:23

"If We Confess"

I John 1:9

By Charles H. McLean, Spartanburg, S.C.

I sought Him and found Him.
He suddenly appeared before me,
His head was bowed,
His face was turned from me—
He knew I was there.
I called His name, softly—"Jesus"—
He turned His head slightly,
I could see His cheek.
His eyes were closed.
A teardrop came from beneath
The quivering lashes
And fell to the ground.
My heart melted.
I dropped to my knees,
Buried my face in my hands—
"Lord, Thou knowest the sin
That has caused Thy grief
And separated Thy face from me.
Wilt Thou now, O Son of God,
Remove the guilty stain?"
I felt His hand on my head
For a moment; then I looked
Through the tears and
He was not there, but
His peace like a river
Flooded my soul.

My Testimony

By Annie Agnes Smith, Norfolk, Va.

He brought me through the night of murky darkness
When faith nigh failed with terror of the way.
Before, the Red Sea stretched with dashing billows,
Behind, the enemy in great array.

My soul in pain cried out to God my Father:
"Is there no way? O Lord, is there no way?
Must waters drown or enemies take captive?
My strength is failing, worn out with the fray!"

"Look up and know
That I am still Jehovah!
My power endures
As in the olden day!
Dost thou forget
The fiery cloud and pillar?
Dost thou forget
My guidance all the way?"

My heart replied, "Oh, give me strength, my Father!
Not human strength, but grace divine I need,
To trust Thy Word, and know that from oppression,
In Thine own time, my spirit shall be freed."

The morning dawned so full of radiant glory
My tear-dimmed eyes were dazzled by the sight!
Low at His feet I fell in adoration,
And cried, "Thy way O Lord, Thy way was right!"

Now on I press! The way is bright before me;
God never fails; His promises are sure.
He holds the waves! The winds are in His fingers!
In His blest care the future is secure.

Confession and Testimony

By Rev. Edgar Punttenney Smith, Palo Alto, Calif.

I loved Him once, though oft I did repine,
As threatening storm clouds hid His face from me.
I should have known in my perplexity
No blast could break the bond of love divine.
Sadly I failed on God's breast to recline,
To whisper in His ear the earnest plea:
Oh, save from wreckage on life's troubled sea;
Gird faith and hope, now wasting in decline.
I love Him now, and know His cure for fear—
Christ lifted up; naught need I else beside.
In Him my life is perfectly supplied,
E'en to the day when He shall reappear.
Who hope in God shall shout in faith the praise
Of Christ, Immanuel, through pending days.

"How Oft!"

By Frieda E. Lippert, M.D., Hallowell, Me.

After a night of long disquiet,
Dawn came, grayly. Task upon task
Confronted me, like unto those the day before.
A sigh, a plaint arose within me—
"Oh, these same duties—my soul is weary
Of meeting them, o'er and o'er!"

And then there came, like unto a whisper—
It was His voice that breathed!
"How oft, my child, did I confront the same duty,
That yester-morn brought unto Me,
Of helping hearts of men and women weary,
To find in God life's greatest beauty!"

"Lo, all these things worketh God oft"
With man, his soul to strengthen.
"How oft," cried He, "how oft would I have brought
Thy children, O Jerusalem, to loving safety,
Like as a mother gathereth her brood,
And yet ye would not be taught!"

"How oft I journeyed hither, yon—to minister
To sin-sick bodies, weary souls!
To deaf ears to give hearing, to blind eyes give sight!
How oft the days brought multitudes,
In spirit not always friendly;
How oft in pleading, and in prayer, I spent the night!"

"How oft My dearest friends misunderstood Me!
Yea, grieved Me with their doubts and fears!
How oft the Father's heart and voice
Meant strength and courage I had need of,
Through those three earth-trod years!"

Shamed, shamed, my self-filled soul shrank
Into such smallness as I had never known!
Then prayed I, "Saviour, have patience with me,
Cast out of me self-will, self-love,
Let me ne'er call aught of self, my own!"

"Give me to find Thee, in Thy sending each duty,
Teach me Thy joy, in meeting o'er and o'er
Tasks uncompleted, knowing Thou hast sent them—
Not as burdens, but as blessings,
To bind me to Thee, more closely, than in all the years before."

The Glory of His Death

By Rev. R. T. Ketcham, D.D., Gary, Ind.

Address at Founder's Week Conference

Now is the Son of man glorified.—John 13:31

WE HAVE thought a great deal in times past about the various glories of the Lord Jesus Christ. We think of the glory that was His on creation's morning, when He stood out from the bosom of the Godhead and with a word filled a hitherto empty, limitless space with a great throbbing thing called the universe.

We think of the glory which shall be the Lord's portion when in some soon coming day He shall come into the skies above us and call His own to be with Him—His own with Him in bodily presence, raised, transfigured, transformed, glorified, every one of us a radiating likeness of Himself. What a day of glory it will be for our blessed Lord when He brings us to Himself!

We think too, of the glory that shall be His in that future day when He tears the heavens apart and comes as King of kings and Lord of lords. We think of the glory that shall be His when God shall open the mouth of every infidel modernist and they shall confess that Jesus Christ is all that He claimed to be, the Son of God! It will be a day of glory and vindication when from the Devil himself down to his last follower, and from the archangel Gabriel down to the weakest saint of God, everyone shall say that Jesus is the incarnate God (Phil. 2:10, 11).

And yet again, there shall be a day of glory for Him when His righteousness shall cover the earth as the waters cover the sea in His millennial reign. And glory will be His when He shall sit upon the great white throne, and as Judge of heaven and earth He shall read the decree of doom for everyone who denied His saving power. And yet once more it will be a day of glory when He brings a redeemed universe back to the Father, and eternity will see Him so glorious that it will not need the light of candle, nor the light of the sun, for the Lamb will be the light thereof.

The Greatest Glory

All of these are wondrous contemplations of the glory of the Son of God, but I have come to the conclusion that none of them can begin to compare with the glory of the Lord Jesus Christ in that awful hour of His death. On certain occasions the Lord referred to His glory. He said, "Restore unto me the glory that was mine." On another occasion He said He "would come in power and great glory." But in none of these references does He use the immediate sense as in John 13:31. There is nothing of the immediate sense in any of these other references to His glory. It is as though the Lord Jesus Christ stepped out of the glory of creation's morning, returned from the glory of eternity and put His finger on this verse and said, "Now is the Son of man glorified." The hour of His supreme glory was the hour that was just before Him.



Rev. R. T. Ketcham, D.D.

The Scriptures refer on several occasions to a period called "his hour." It was evidently a designated "hour" into which our Lord was to move at a predetermined moment. Shortly after the words of our text fell from the lips of Christ, we hear Him saying, "Mine hour is come." The two statements then, must have a close relationship. His "glory" and His "hour" were closely associated in His mind.

It was that "hour" upon which Deity in the persons of the Father, Son, and Holy Spirit had placed their finger back yonder in eternity and said, "This is the hour when the Second Person of the Godhead shall get Himself His greatest glory. He shall go into grips with sin, with death, with Satan, and with hell itself, and shall come out the mighty conqueror, the mighty victor in that hour!"

When These Words Were Spoken

Look at the words in the context of the chapter itself, and you will discover something of their tremendous significance. It is the hour of the last supper. The disciples are gathered about Him in the upper room. Jesus looks across the table to Judas and says, "What thou doest, do quickly." Not one word is spoken in that room. Silence reigns from the moment Judas leaves the table. Then the voice of the Lord Jesus cuts into the silence with the sharpness of a knife, when He looks into the startled faces of the eleven remaining disciples and says, "Now is the Son of man glorified!"

He reserved these words for the hour when the traitor was to bring the mob to take Him away to Pilate's hall, the hour when He was to trudge to Calvary's brow with the cross, the hour when spikes were to be driven through His hands and feet, when He was to plunge into the open yawning pit of hell's engulfing midnight.

Here then is this mystic circle called "mine hour," and as He comes up to the edge of it and makes ready to step into it, He says, "Now is the Son of man glorified." It is that hour when He is to engage in first-hand combat with the enemy of God and man. It is that hour when He is to plunge down into the dark, dismal depths of judgment and damnation for sin, when He is to plunge into the darkness where the Father's face shall be turned away from Him, when the sun will cover her face with her hands to shut out the sight of the murder of her Creator, when the trembling earth is to tear its rocky throat wide open in its endeavor to protest the murder of the Son of God! He goes into that hour where all the waves and all the billows of God's wrath against all the sin of all mankind is to be focused and concentrated upon Him, and He goes deeper and deeper and deeper under the drowning agony of the awfulness of heaven's rejection and earth's despising hatred. That hour when men were to spit in His face, tear the beard from His cheek, crown Him with thorns, and then cry in mockery, "Hail, King of the Jews!"

Not back yonder in creation's morning, not in Jordan's open tide, not in the hour when we rise to meet Him through the rended heavens, not in eternity's glory, but here in this black, awful hour of death for sin, He claimed it to be His highest and greatest glory.

And so we pause and ask reverently, why did Jesus Christ designate this experience in His career as the hour of His greatest glory? And may the Spirit of God warm our hearts as we find the answer. We need to be warmed. The world is so cold. Religion is so cold. Fundamentalism is so cold. How we need to warm up and thaw out before God! I am pleading for a Fundamentalism that has feet on it to get out where sinners are, and hands to bring them back to God, and tongues to tell them of God, and tears to weep over lost souls! God get us warmed up and broken down before Him these days! Cold Fundamentalism will scare more sinners away from Christ than blatant Modernism ever will!

The Hour of His Greatest Work

Now may we seek the answer to the question, "Why did Jesus Christ reserve these words for this hour?" I think our Lord meant that this was the hour of His greatest glory because it was the hour of His greatest work. The Lord Jesus Christ never had worked and never will work in any such fashion as He worked that day on the cross. The glory of His creative work was a wonderful thing, but here in this hour when He stepped into the place of death, He did a work far greater than the making of a universe.

All Christ had to do to create this universe was to speak the word, but now as He goes into this circle called "mine hour,"

He speaks through five lips, the bleeding lips of five awful wounds, the nail-pierced hands and feet, the riven side, and from those jagged lips the Lord Jesus Christ speaks. And when He thus speaks, a thing happens far greater than the appearance of a throbbing universe. This was His greatest glory.

Wherein then does the glory of this work consist? It was His greatest glory because it was His greatest work. The greatness of this work is seen in its results.

A Greater Work Than Creation

First, because there He rescued lost men. As He stands at the edge of this mystic circle called "mine hour" and plunges into its awful depths, as the last engulfing flood of judgment sweeps over Him and He goes down into the dark awful pit to rescue a poor lost soul—that is a greater work than to make a sun, or to paint the earth with its greens and yellows and various hues, a greater work than to split the skies in His coming millennial glory. To go down, down, down, and out, out, out into the dark where the lost and doomed souls are lying, and rescue them and bring them back to His Father; that is the greatest work that Jesus Christ ever did, and the result of it is the rescue of the soul lost in sin and death.

Second, because of what He does with the rescued sinner. After He rescues us, He performs a miracle that stands as the wonder and amazement of my soul. It is this. In an instant, in the flash of a split second, He changes a vile rebel into an ambassador! "We are ambassadors for Christ" (II. Cor. 5:20). Talk about the security of the believer, you may doubt the work that God did in your soul, but He does not! Here is a rebel with his hands, heart, nature, and mind, every ounce of him set against God; "the carnal mind is enmity against God: and it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Here then is this rebel determined to blow the throne of God out of the universe, but in a flash God saves that rebel, regenerates him, puts the nature of Jesus Christ in him, and before he leaves the footstool of God, he has ambassador's papers signed and sealed!

Third, because of its effects upon death and the grave. It was a great work because there in that circle called "mine hour," Jesus Christ took the sting out of death and swept the grave of the last bit of victory. Is it any wonder He says, "Now is the Son of man glorified," as He steps into that circle and goes down underneath its black waters, into the awful pit of condemnation? He is to come out on the other side through an open grave, with death robbed of its sting, and the grave swept of its victory! As He plunges in, it is as though we hear Him saying, "I am going to do something down there greater than I ever did before, therefore now I shall get my greatest glory."

Tearing the Sting from Death

When Jesus Christ went into that hour, He knew full well that He was going to tear the sting out of death and empty the grave of its victory. This is a greater work than making a few stars! As I crowd up close to Him I seem to hear Him say, "This is the hour of my greatest glory when I can dry the tears of weeping hu-

manity. Here I am going to do so perform, that from this hour until I meet my loved ones in the air, every believing child of God can say, 'Because my Lord lives, I too shall live.'"

Fourth, because of our identification with Him in all of it. He took a race out of the grave because He had taken them in with Him. "Because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14). One died for how many? All. Then how many are dead? All. How many died in II Corinthians 5:14? All. All for whom He died, died when He died. I used to say that because Jesus Christ died, I do not have to die, that He died for me, therefore I would not have to die. That is not true. There is not a single son or daughter of fallen Adam's race, but who will have that sentence of death executed. "The soul that sinneth, it shall die."

A Dead Lamb or a Dead Son

Go back to the twelfth chapter of Exodus. We say that in that blood-marked house in Egypt there was no dead first-born, but that there was a dead first-born in every house in Egypt where there was no blood. But we are wrong. There was a dead first-born in the Israelitish home in Egypt. He did not escape death. Over here in the house where there was no blood, the first-born was dead. Over there where there was blood it was a dead lamb, but before God it was the first-born. And if it were not the first-born, then God's demands were not fulfilled—the sentence was on the first-born. He died in the person of a substitute, but he died nevertheless.

All for whom He died escaped death? No. All for whom He died, *died*. You are dead whether you believe it or not. When Jesus Christ died, you died, for He not only died for you but as you. Death is now behind you and no one can make you die again. When Jesus stepped into that awful "hour," He took every believer with Him. Blessed identification! But wait, His death is not all. You live with Him too! Who went into the grave? I did! Who came out of it? I did! After forty days who went up and sat down at the Father's right hand? I did! That is why in the book of Ephesians, God reckons me as already there! Crucified together, raised together, seated together with Him. Thank God for such an identification! Thank God for such a glorious performance on the part of His Son that everyone of the "all" that went with Him into this side of the circle called "mine hour" came out on the other side, and we live with Him. When Jesus stepped into that circle carrying in a body and in a personality the names of countless billions who through the centuries would believe on Him and be saved, He knew that He was going to come out on the other side, and is it any wonder as He stepped into that hour of performance that He said, "Now is the Son of man glorified?"

Covered by the Blood

Fifth, because of the protection it provides. It was a great work, because there in that circle He covered us with His precious blood. I like that old song of Wesley where he says:

"He to rescue me from danger,
Interposed His precious blood."

I think we find the inspiration for that

in the New Testament in Jesus' lament over Jerusalem when He said, "O Jerusalem. . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" (Matt. 23:37). Jesus saw the thunderhead of divine wrath, the white-heated lightning strokes of condemnation for sin which were to leap from the heart of a holy God and destroy every sinner of Adam's fallen race. He saw them swept out into eternity without hope, and He said, "How I would love to gather them under my wings!"

So here He stands at the edge of this awful hour. He steps into it and gathers every "whosoever" under His wings. He looks around and gets us all tucked in so that we are safe. He looks up to the sky and says, "God, My Father, take all the strokes due every one of these under my wings, gather them up into one terrific lightning bolt of wrath and let it fall on Me!" And as He comes up against the sluice heads of the dam of the wrath of almighty God, when He knows that at the next instant the hand of divine wrath is to strike the bolt-heads loose and let the awful deluge leap forth upon Him, with every "whosoever" safely tucked under His wings, is it any wonder He said, "Now is the Son of man glorified!"

GOSPEL SERVICE TAKES PLACE OF BRIDGE PARTY

Four students of the Moody Bible Institute recently visited St. Petersburg, Fla. They are members of the Calvary Male Quartet. The pastor of the Central Presbyterian Church of St. Petersburg invited them to participate in a midnight service at his church. After the service a woman in the congregation asked the members of the quartet if they would be willing to hold the same kind of a service in one of the hotels of the city on the following evening. They appealed to the pastor, who gave his consent and the boys promised to be on hand.

When they appeared at the hotel the following evening, they nearly lost their nerve. The hotel, one of the smaller houses, though first class, was ablaze with lights. The lobby was specially arranged for the service, the liveried doorman ushered them in, a piano and chairs were placed at one side, and something like fifty people, most of them in evening dress, were waiting. The students were told to begin their program at once without introduction, which they did.

It was a strange gathering for an evangelistic service, the strangest they had ever faced. Nevertheless, they went right ahead with their program of the evening before—gospel hymns, musical numbers, testimonies, and an invitation. There were no other features on the program.

At the close of the service an envelope was handed to the leader of the quartet. It contained a substantial gift for the singers and a much more substantial gift for the Moody Bible Institute.—*Student News Service.*

Let us ask God to take away the clouds of fear and unbelief; let us get out of Doubting Castle; let us move forward courageously in the name of our God and expect to see results.—D. L. Moody.

The Menace of Modernism

By Rev. Merrill T. MacPherson, Philadelphia, Pa.

Address at Founder's Week Conference

OUR nation, in common with other nations, is in a deplorable state. Lawlessness and crime are rampant; morality is at low ebb; the political situation is corrupt, as is apparent in the vile, mud-slinging campaigns of our day. Most of our schools and universities are revolutionary, pagan, where Christ is excluded, or crucified afresh. Our federal, state and municipal governments are hopelessly in debt; our citizens are helplessly struggling under an ever-increasing tax burden; our people are unemployed by the millions. Alcohol floods our land and leaves in its devastating course the wreckage of broken lives, broken hearts, and broken homes. Our churches are losing ground and influence, and are only a shell of their former glory and power.

God, heaven, and hell are scoffed at; the Holy Bible lies unopened in most of our homes; the holy institutions of the Lord's day, of the Christian home, and of the Christian Church have been disregarded, desecrated, prostituted. American ideals of life and government are being rapidly replaced by the low, unholy, ungodly standards of a foreign propaganda that has flooded America. Why?

What sinister force is back of all this? I believe that we should face the situation squarely; and surely, after we have gotten a glimpse of conditions as they exist, after we have examined the effects, we should find it quite easy to trace back to the causes, or to trace from the fruits to the roots. Jesus gave us a very simple and scientific law of life: "By their fruits ye shall know them."

I

National Institutions Are Being Undermined

1. The Lord's Day

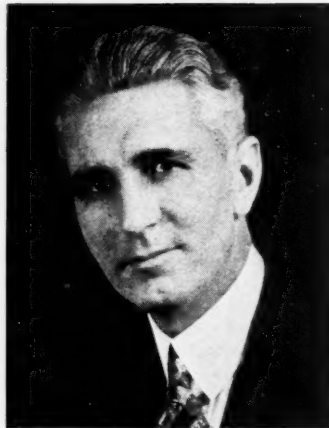
Many of you can look back to the time when the first day of the week was a holy day: a time when tired bodies were glad to have a well-earned day of rest after six days of honest toil; a day when families gathered in the family pews at church, where the Bible was expounded, the Saviour exalted, and altar fires were kindled in our souls as we bowed in worship and adoration before God. Those were the times when we sang:

"Day of all the week the best;
Emblem of eternal rest."

And we can all testify that the Lord's day has been a bulwark for good in the history of our nation.

Today, all is changed! Subtle forces combine to dethrone God and to put in His place the goddess of pleasure. Many states had endeavored constitutionally to vouchsafe to succeeding generations the hallowed privileges of the Lord's day. Then came the cry of "Blue Laws!" and united efforts, which have repealed Sunday laws and given to the pleasure-mad throngs an open Sunday.

*If the foundations be destroyed, what can the righteous do?—
Psalm 11:3*



Rev. Merrill T. MacPherson

2. The Home

It was in the good plan and purpose of God to plant a little bit of heaven here upon this earth, and so He gave to us the holy institution of marriage and home. What on this side of heaven is grander and more precious than that Christian home where the husband and father, as priest and head of the family, daily gathers about him those who are bound to him by the ties of love and blood, to read God's Word and to pray? I would like to recommend that Americans read "The Cotter's Saturday Night," by Bobbie Burns. Never once have I been able to read it with tearless eyes. Thank God for the family altar! Thank God for the Christian home!

What of the Trends Today?

In magazines and books, on lecture platforms and over the radio, yes even in church pulpits, we hear the advocates of "free love," "companionate marriage," and "trial marriage."

3. The School

A pillar of strength in our national life has been the school. With the exception of our state institutions, nearly all of our schools of higher education were founded and endowed by Christians. In these schools, the Bible and prayer had a large part. Time and again our colleges were visited by a gracious manifestation of God, and revival fires swept the halls and campus and leaped across the land.

But today all is changed. In most of our schools, the Bible is scoffed at, the Christian is ridiculed, God is denied. Man and mind are exalted. Evolution is taught as a fact, though there is not one shred of evidence in its favor.

4. The Church

Thank God for its glorious history, for its noble achievements, and for its mighty influence for good. In it have been gathered

men and women and boys and girls who have been the very salt of the earth, preserving national life from corruption and decay.

A Spirit-filled gospel preacher in the pulpit has ever been the mightiest factor for good in our land. There are many of them scattered throughout our nation today. But there is also the other kind, which talks of social service and a social gospel, caters to the flesh, sponsors plays and suppers, until the Church becomes a mere shadow of what it was. Its members are worldly, careless, prayerless; its altar fires have become extinguished, until in all too many churches, the only fire is found in the kitchen stove; the upper room has given place to the supper room; repentance and conversion are unheard of; humanism is to the fore; Christianity is crowded out; and over the majority of the church doors of our land, I fear, God has written "Ichabod"—"the glory is departed."

What force is back of all this that destroys the very foundations of our national and religious life? This is the question that I have been turning over in my own mind, as I have seen devastation stalk through our churches and through our land. I unhesitatingly say that I believe that

II

Modernism Is to Blame!

1. The Attack upon the Bible

In olden days, the attack upon the Bible was launched from without by the atheists and infidels. Today that attack is led by those on the inside who profess to be friends and students of the Bible.

(1) The Old Testament

The majority of theological professors and ministers no longer accept the first and second chapters of Genesis as statements of historic fact. The third chapter with the account of the fall, is held to be preposterous. The story of the flood is ridiculed, as is the story of the confusion of tongues at Babel. According to the modernist, Moses did not write the Pentateuch; Isaiah did not write the prophecy bearing his name, but it was written by two or three men at different stages. Of course, they say, Daniel could not have been written by Daniel in the sixth century B.C., because it was impossible for him to know so much of the later history recorded in that prophecy. They say it must have been written, therefore, during the Maccabean Age.

If Isaiah and Ezekiel and Daniel did not write by inspiration of God the books which bear their names, then who did, and how were they able to make every prediction hit the mark? They appear to have gotten "a scoop" on this Italo-Ethiopian war, and on other wars that will involve Russia, Germany, Great Britain, and the other nations of the world as they march onward to Armageddon. And yet we are asked if we do not think these "play boys" of Old Testament higher criticism scholarly?

Moody Bible Institute Monthly

The destructive criticism of the Bible is not scholarly. It is satanic!

(2) The New Testament

The modernists attempt to make a distinction between the religion of Jesus and Christianity. They speak of the words of Jesus as if they alone of the New Testament writings were authoritative. One told me some time ago, that he accepted only the Gospels as the Word of God. (I was somewhat encouraged by this, as most of them only accept parts of the Synoptic Gospels and rule John out entirely). When I asked this Presbyterian minister about his views on inspiration, I was told that the Old Testament was shot through and through with scientific mistakes, historic inaccuracies and discrepancies!

2. The attack upon Jesus Christ

Every cardinal doctrine concerning the Lord Jesus Christ is denied. Especially do they attack His virgin birth, His miracles, redemption by the blood of His cross, and His bodily resurrection. Their evolutionary creed will not allow them to admit of any supernaturalism. Therefore the virgin birth is discarded as a biological impossibility; He worked no miracles because a miracle is contrary to nature and natural laws; and the resurrection of our Lord's body is flatly denied. The only resurrection of Jesus they admit of, is that His spirit and influence live on. The blood of Christ shocks their cultured sensibilities, so they do not preach salvation through His blood, but flatly deny the fact of His substitutionary atonement.

How to Delude the People

As one said, "A liberal brother from a neighboring town came to see me. He had said some radical things from his pulpit to which objections had been made. 'Don't label the heresy,' was the advice. 'Do as I do. Give them heresy in such a fashion that the very saints will not suspect it. Bad ethics, you say. I say very bad, but this is the only way in which thousands of orthodox pulpits can be held. When it was whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin, I saw I was discovered.'"

Of course, we know that all the modernists and radicals and enemies of God combined cannot really destroy the foundations of our faith. They are unshakable, eternal. But for thousands, yes millions, of our people, the same dread results obtain; that is, faith in these solid foundations is destroyed, and the Solid Rock is scorned while they build upon the sinking sand. The very foundations of our Christian faith are being attacked. And as people lose faith in spiritual and eternal realities, down goes the superstructure of Church and home and state. "If the foundations be destroyed, what can the righteous do?"

3. The Attack upon True Christians

Modernism is shot through and through with Nietzscheanism, which regards all constitutional limitations only a scrap of paper, and religiously adheres to the doctrine (now that they are in power) that "might is right," and right or wrong, "the majority rules." The iron fist of modernistic ecclesiasticism shoots out to annihilate those who dare to unmask their nefarious schemes or dare to oppose them as they at-

tempt to destroy the foundations of our holy faith. They will browbeat and intimidate and threaten until all too many Christians settle down in an inglorious compromise and silence, which enables the modernistic crowd to more deeply entrench themselves and more adroitly to control the machinery and property of the various denominations.

III

Why Modernism Is Responsible

1. *Modernism has robbed people of their faith in God and an inspired Bible.*

The modernists have torn the Bible to shreds. They have politely bowed God out of the universe, or so bound Him by the laws of nature that He is helpless to act or to interfere with the laws which govern the universe. All of the so-called "restrictions" and "inhibitions" have been removed. There is no longer a sure anchor for the soul. And the American people are saying in a very practical way, "If there is no God, no heaven and no hell, 'let us eat, drink and be merry, for tomorrow we die.'"

Evolution, if opposed by the Church, could make little impression. Communism would not be a serious threat to our land if the Church were set against it. The serious fact about the modernist is that he comes into our great denominations and has ecclesiastical standing as a Methodist, a Baptist, a Presbyterian, but he brings his radical views and propaganda in with him. He has little twinge of conscience as he squeezes through the narrow door of our creedal and constitutional standards. It is from this vantage point within our churches, and "high up" in our various denominations, that the modernist influences every phase of our national life.

Modernism is atheistic and skeptical concerning God and the Bible, evolutionary in philosophy and radical in politics. These "parlor Pinks" may be a little more cultured and suave than the "Red" soap-box orator, but they are just as revolutionary. When France gave up the Bible and embraced atheism, her soil was drenched with blood. God save America from a like terrible fate.

2. *Modernism does not have a soul-saving message.*

America witnesses the sad spectacle of multitudes of people banded together, "having a form of godliness, but denying the power thereof." As Jesus said of the Church in Sardis, "Thou hast a name that thou livest, and art dead."

But someone may ask: "Does not Modernism preach 'peace' and a 'social gospel' and advocate that the people vote against an open Sunday and the liquor traffic? Do not the modernists advocate civic righteousness? Are they not using their influence to legislate 'for the advancement of the kingdom of God on earth'?"

All this may be true, but the kingdom of God cometh not by legislation. God gave to the true Church of Christ a power greater than that of any earthly potentate or legislative body. A Church in fellowship with God and in the center of His will, can sway empires and make the forces of hell to tremble.

What America Needs

What America needs is an old-fashioned message on the heinousness of sin, the lost condition of man, and the necessity of the

new birth. The modernists are even taking the blood out of our hymn books. But what America needs to hear in sermon and song is the story of redemption and cleansing through the precious blood of Jesus Christ. "Without the shedding of blood is no remission." And without the preaching of the blood of Christ, there can be no salvation. "Behold the Lamb of God, which taketh away the sin of the world." "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

3. *Modernism has devitalized the Church.*

Modernism has so devitalized the Church that it is too anemic and emaciated to stand up and fight the forces of evil. The so-called Christian forces of America are not really Christian! Modernism is not a certain form of Christianity. It is distinctively anti-Christian at every point!

Modernism may today talk and plan for "peace," and sincerely urge its people to vote and work for civic righteousness. But nothing in the history of our nation, nothing in the history of the Church has ever been such a powerful weapon in the hands of Satan to destroy the very foundations of all that Americans have held to be sacred and dear.

Modernism is a vicious cancer that eats out the very vitals of our spiritual, moral, and political life, and leaves to us naught but the framework and corpse of the once militant Church.

Modernism is the subtlest, most deceitful monster that ever wriggled its way out of hell. It is the most wicked thing ever conceived in the vile mind of Satan. It is anti-God, anti-Bible, anti-Christ, anti-Christian! It professes to be Christian, while it destroys faith in the Bible, in God, in Christ. Its emissaries will never stop until they, with their deceived followers, bow down at the feet of the Antichrist.

Christians Awake!

They profess great wisdom, and cry, "Peace, peace," as they foolishly lead an unsuspecting world onward into the most terrible world war that ever shall be fought, the maddening maelstrom of the battle of Armageddon, which shall destroy them and their deluded followers, as well as their Antichrist and the whole Antichrist system.

The forces of evil that attack our lives and our institutions cannot be overcome by human wisdom and power. These forces can only be overcome by the power of God. And it pleases God to release His power in a supernatural way—through "born-again" men and women who obey God rather than men, who will do the will of God, whatever the cost!

May God raise up men who will believe God, and preach the whole Bible with a passion for souls in the power of the Holy Spirit; men who will preach Jesus Christ crucified, risen, and coming again.

Christians awake! Do not longer be deceived and carried away by the fawning craftiness and equivocation of Modernism. Americans! Arise! Return to God, to the Bible, and its Christ! Believe what God says! Cry unto God for pardon, for salvation, for a Holy Ghost revival!

The Turn in the Tide in Foreign Missions

By Dr. George W. Ridout, Haddon Heights, N.J.

THERE has been a decided turn in the tide in foreign missions, and obviously not for the best. After traveling through mission fields in all parts of the world for the past four years, I shall try to set down, with plainness and frankness, some observations and consequent convictions.

At the outset let me review for a moment the original idea of foreign missions. It begins with obedience to the command of Jesus Christ, "Go ye into all the world and preach the gospel to every creature." Again it finds its pattern and program in the Acts of the Apostles. Furthermore, it is subject to the superintendence of the Holy Spirit.

No man ever put this forth more clearly than Dr. A. J. Gordon. Under the head of "The Holy Spirit in Missions," he shows the Spirit operates:

In the selection of missionaries (Acts 13:2).

In thrusting forth into the field (Acts 13:4).

In empowering to speak (Acts 13:9).

In sustaining amid persecution (Acts 13:52).

In setting the divine seal upon their ministry (Acts 15:8).

In restraining them (Acts 16:6, 7).

A good definition of the missionary is that given by Bishop Oldham: "One who experiences that abiding experience of the pressure and power of the Holy Spirit which transforms an educated man into a messenger of God."

The Objective of Missions

The great objective of Christian missions may be gathered I think, from the following story:

"In the awful days of famine in China, 1878, millions died. A young girl was dying and she said, 'Father, father, where am I going? What lies before me in the darkness? Oh, father, I am frightened! Help me! Help me!'

"My little girl," groaned the stricken man, 'I cannot tell. There are other lives beyond, though the body decays in the grave—but—'

"Oh, father, are they happy lives or shall I suffer there? Can you not give me hope? What do the books say? Tell me! Help me!'

"But the distressed father could say nothing. The light of the gospel had not yet broken upon him, but soon it was to break. It was not long before he met a missionary who led him to Jesus. Then he had for the first time light on immortality."

Now then, wherein has the tide turned and the changes that have ensued? What effect have they had upon the mission field in our times?

1. *There is a change in the definition and scope of missions.*

A study of the great missionary convention reports will reveal a striking change in the idea of missions. In the early days the evangelistic or soul-saving motive pre-

vailed. The urge was that the heathen must be saved from sin and hell.

When the Laymen Movement started there was a good deal of the thinking done in financial terms. One was heard to say: "I believe we can evangelize the whole world at an average cost of two dollars for each person to be reached."

Lack of the New Testament Urge

The Jerusalem conference said with regard to missions: "In searching for motives, we repudiate trade, government, religious imperialism, the fastening of ecclesiastical forms. Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His nature is to share Christ in the heart of the eternal self-giving of the Father. We therefore have an overmastering impulse to share Him with others." These may be fine words, but they lack the passionate urge and appeal of old-time missionaries. This language is characteristic of the Jerusalem conference. It lacks the New Testament urge. Its language is beautiful, but more sonorous than soul-stirring; more idealistic than thrilling.

One missionary society sent out a questionnaire. On the question of motives for missionary work only 25 percent of the young missionaries experienced a "direct call from God." Touching the command of Christ, not 3 per cent of the candidates gave that as their reason. Humanitarianism, world brotherhood, etc., registered over 40 per cent of the candidates; sharing the good news and benefits of Christianity about 50 per cent of the candidates. The humanitarianism motive is double those who go from sense of religious need. A striking comment is made in the report as follows: "The old evangelical motive which was prominent in an earlier day, has entirely disappeared from the list of candidate motives."

The question might be asked, "Who is responsible for this change in the idea and definite scope of missions?"

2. *Modern missions have laid the emphasis upon education and philanthropy, not upon salvation.*

The reports of some of the big missionary societies read greatly like that of an educational and philanthropic enterprise. It is most apparent that the educational program has swallowed up the evangelistic. A prominent member of a great mission board is reported to have said that his society during the year had spent \$600,000 in educational work in a certain mission field. The results were depressingly discouraging. They could not point to more than a handful of worth-while leaders as a fruitage.

Schools, colleges, hospitals, social activities, all have their place in the missionary program, but it is most unfortunate when

they occupy the center of things around which everything else must revolve, and too often they so absorb the finances that little or nothing is left for evangelistic work and workers.

3. *Modern missions are dominated by Modernism.*

This change from soul-saving to education and philanthropy has resulted in an invasion of Modernism into the mission fields, and to such an extent as to make it difficult for those who cannot subscribe to the modernistic program to get appointments under the big church boards, or if workers under them, to continue therein.

A few years ago there was much agitation in China over the growth of Modernism, and perhaps no country has suffered more from Modernism. The China Inland Mission withdrew from membership in the China Christian Council of Churches because of its modernistic leadership and tendencies. During the agitation, one veteran Presbyterian missionary—a Princeton man, and one who was steadfastly orthodox himself—reckoned that of the seven thousand missionaries in China, at least 50 per cent were orthodox. This statement gives a ready insight as to the prevalence of Modernism.

Younger Men Are Modernists

As the older type of missionary retires from the field, invariably they are followed by a younger type who are modernistically trained. The writer knows a field which has been kept fairly well to evangelical lines because its leaders have been old and tried and sound in doctrine. All the new missionaries coming to that field as the older men retire, are bound to come through channels thoroughly modernistic and committed to the educational and humanitarian program more than to the evangelical and evangelistic.

Such is the pressure brought by the forces of Modernism upon those responsible for the sending out of new missionaries, that invariably the chance is given to candidates from modernistic schools, while those applying from Bible schools and colleges of orthodox teachings are either turned down absolutely, or chosen on condition that they will take a course in some university or theological school, where they will seek to break down their narrowness and broaden them. The writer met on a mission field a missionary and wife who have a great reputation on the field for their zeal, devotion, their skill in personal work, and their spiritual leadership. They happen to be graduates of one of America's greatest Bible schools. They are splendidly equipped. Now as they go on furlough, some missionaries fear that because of their school affiliation, the powers that be may not return any to the field who believe or teach the second coming of Christ!

Moody Bible Institute Monthly

"Only a Sinner Saved by Grace"

A Testimony

ONE summer evening in New York, a young man was deposited by a bus at the corner of Seventh Avenue and 40th Street. No sooner had he alighted, than three holdup men accosted and robbed him of \$125. Happily, however, he had more money in his suit case and hence was not "broke."

Knowing the ways of such "crooks," for previously he had been one of them for two years, he later took a stroll west through 40th Street in the direction of 8th Avenue, expecting to find the men who robbed him. There was a crowd at the corner, and doubtless, thought he, they are plying their trade among them.

But, lo, it was a religious meeting, and the crowd was singing the well-known gospel song of Towner and Gray, "Only a Sinner Saved by Grace!"

Crossing over to the meeting, the thought struck him as he afterward said, "Why, that's me! I'm a sinner, but I'm not saved by grace."

He listened to the end of the meeting,

*Mr. Starling was recently called Home.



and when the crowd was invited to go down to the John 3:16 Gospel Mission, conducted by the Starlings,* husband and wife, he accepted the invitation, and to make a long story short, he went forward, fell upon his knees, was prayed for, and arose, exclaiming with newfound joy, "Now, I'm a sinner saved by grace!"

Three evenings later, on returning to the mission, he was asked to testify, which he did, stating the circumstances above narrated, and adding:

"After these good people explained to me the way of salvation, and told me how Christ died for my sins, I knelt down and prayed what they called the publican's prayer, 'God be merciful to me a sinner,

for Christ's sake,' and He answered me."

For some weeks thereafter, William, for that was his first name, continued coming to the meetings and witnessing for Christ. He was a cook by profession, and finally got a situation on Long Island. But he carried with him a fine *Scofield Reference Bible*, which the Starlings, former students of the Moody Bible Institute, gave him, and which he promised to read every day.

It is a coincidence that when the foregoing was related to Dr. James M. Gray, author of the words of the song, he recalled that as a boy he had played on that same corner, for he was born in New York. It was then on the outskirts of the city. How strange are the ways of providence and how mysterious the ways of God!

"Once I was foolish, and sin ruled my heart, Causing my footsteps from God to depart; Jesus hath found me, happy my case, I now am a sinner saved by grace!"

"Suffer a sinner whose heart overflows, Loving his Saviour, to tell what he knows; Once more to tell it would I embrace—I'm only a sinner saved by grace!"

Salvation as the Bible Reveals It

By Rev. Edward J. Schueler, Nappanee, Ind.

SALVATION is the impartation of a life to one without hope and life eternal. This life received, is eternal and divine (II Pet. 1:4; Rom. 8:9; Gal. 2:20). The one receiving this life is justified now, and in the mind of God, also glorified (Rom. 8:30). As one who intends building a house sees the building erected and fitted complete even before work has begun, so our Lord sees us completed and glorified even before we actually reach that sure and glorious end. This life imparted being eternal, assures the believer of everlasting life and shall never be taken from him, as it is God's good pleasure to give us life. It is His will that we might have life (II Pet. 3:9). God promises His ever-abiding presence. How can we doubt His word (Heb. 13:5)? Regeneration is quite different from reformation. It is once and for all time, and it is never necessary to repeat that work of God (John 13:10; Heb. 10:10).

Salvation might be looked at as a

Relationship with God

as a child of our heavenly Father. That is the result of a birth (John 1:12, 13; 3:7; I Pet. 1:3). Now this spiritual birth is just as fixed and stable as our physical birth, and more so. We do not fear any

change or loss of our physical relationship to our parents, why worry or fear and doubt the permanency of our spiritual relationship to our God? We cannot alter our physical birth (Matt. 6:27). And there is nothing we can do or not do that will alter or make void our spiritual birth. We cannot "unborn" ourselves. That is beyond reason to even think of. The human family like the animal life, is fixed and unchangeable. Are we to think less of the spiritual relationship? The prodigal was his father's son in the far country in riotous living, just as much as he was in the father's house in good living. His relationship was not lost, although his fellowship was broken.

We must distinguish between relationship and fellowship. We must also make a difference between position and condition. A child might be in a hospital as a patient. His position is that of a child of his father, but his condition might be very serious and grave. But his condition did not alter or make void his position as a child of his father. Again, we must distinguish between the words "standing" and "state." A basket might contain some apples. Their standing is apples, but their state might be bad. Regardless of their state, they stand as apples. So a real child

of God might commit sin and sins, and his state be that of a backslider, but his standing, nevertheless, is that of a child of God (Hos. 11:7-9).

Salvation is also a

Redemption

It is a purchase. God paid an infinite price that we might be His property (I Pet. 1:10-19). Is it conceivable, in view of Scripture regarding God's love and life in us and the sacrifice paid to deliver us unto Himself, that He would throw us away to perish when we disobey Him? If that were true, would it not lower the character of God to that of mere humans? Think of that mother defending and supporting her rebellious and wayward son, even though he commit murder! Will God do less? God will not throw away or re-sell His purchased possession. It would bring discredit and dishonor upon the sacrifice of His Son, to say the least, were He to do that (Ps. 27:10; Rom. 8:38, 39). The Bible does not speak of a "second purchase" or a "second justification" (Heb. 10:10).

Salvation is the

Indwelling of the Holy Spirit

This divine person is to abide in the be-

liever forever (John 14:16). God assures the security of the believer's salvation by the sealing of the believer by the Holy Spirit (Eph. 4:30). This sealing not only indicates security, but also ownership (Jer. 32:11, 12), and a finished transaction (Jer. 32:9, 10). How long are we assured this security? To the coming of the Lord to receive us unto Himself, and after that there will be no need for concern of safety. We are sealed unto the day of redemption (Eph. 1:13; 4:30).

How is this salvation received? It is received through faith in the Son of God (John 1:12; 3:16; Gal. 3:26). We did not get salvation through any effort or goodness of our own, hence we do not lose it by our work or behavior. It is

A Gift of God

It would be a breach of etiquette to ask for the return of a gift (John 3:16; II Cor. 9:15). Are we to think God would go below the standard of mere man? One thing we must never overlook, and that is, that God's character is at stake in the giving of His Word. He means just what He says, and means to abide by His judgments (Heb. 6:17, 18). We must take John 3:16 just for what it says. God does. The only condition for everlasting life to be met by the sinner, is to believe and receive Jesus Christ as Saviour (John 1:12, 13; 3:16). When that is truly done, God will and does take care of His part of the transaction.

Your living and life that follows, does not and cannot alter the fact of your salvation. Were it possible to lose your salvation, it would have to be done by the opposite of that which made it possible, that is, a denial and rejection of the Son of God. Works and behavior do not enter into it. Though a child be rebellious and sinful to his earthly father, one thing still remains in him, and that is the fact that he knows he has a father and recognizes him as such. So with the truly born again child of God. He may be rebellious and sinful and go into the far country, but one thing still remains in him, if truly a child of God, and that is, he knows he has a heavenly Father and recognizes Him as such (Rom. 8:15). The prodigal son gives proof of that.

The Believer's Assurance

How can we keep saved? We are kept saved by the same power that gives us eternal life. It was the power of God that raised our dead souls into life and fellowship with Him (Rom. 1:16). And it is that which keeps us saved (I Pet. 1:5). The same power that raises a balloon keeps it afloat. And will He let us go? (See Ps. 37:24; John 6:37; 10:28; 17:12; Heb. 13:5; Jude 1.)

Now the general objection to this view of our salvation is that it gives license to and encourages sin on the part of the believer. To that we would offer the following:

We must take the family view of our salvation in order to make a satisfactory answer. It surely is a family affair, now that we are the children of God and God is our Father.

No License to Sin

What earthly father will say to his child, "Go, and do as you like, I do not care, just so you have your own way"? No father will say that. God, our heavenly Father, loves us far more than any earthly father. Can we expect Him to give us a license to sin and do as we will? No, indeed not! Then in the first place, we have God's objection to a license to sin (Rom. 6:1, 2).

Will it encourage sin to know that our salvation cannot be lost regardless of our behavior and attitude toward our heavenly Father? No, positively, no! For there are certain sure and fixed restraining powers that take care of that. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). This is a restraining force much like the inherent love we have for our earthly parents. Somehow we just must respect, fear, and love our earthly parents. So with the child of God. While he may rebel and disobey, yet down in his soul there remains a force of restraint that regards his heavenly Father. One change that takes place in the soul of man at the time of conversion is a "change of disposition." Before his conversion he was not disposed to the spiritual. He did not regard such. But when new life came into his soul he became disposed to please and love his heavenly Father and His Word. Paul tells us of that power

in II Corinthians 5:14. So if you sin you will have to overrule the love of God in your heart, and that is no pleasant thing.

The Rod of God

That must not be overlooked. I am sure that while I shall ever be the son of my earthly father, come what may, that position never encouraged me to sin against him. For I well remember the rod. "Spare the rod and spoil the child," is as old-fashioned as God. He still believes in that method of correction. And do not forget, He still practices it, even to this day (Heb. 12:6). This chastisement is not pleasant by any means, but it does the work. It may take on different forms, as sickness (Num. 12:10; 21:6; I Cor. 11:30), and even death (Acts 5:5, 10; I Cor. 5:5).

The Loss of Power and Fellowship of God

This is a most effective means of correction. Paul dreaded this experience (I Cor. 9:27). Our sin will grieve the Holy Spirit and will render Him sorrowful and our fellowship will be affected. This is not pleasant. Have you ever lived with some one with whom you had no fellowship? It is not pleasing and joyous, is it? The sinning saint knows just what that is. It is anything but encouraging sin. No backslider has a good time. Ask the prodigal, or David, or Sampson. Christian, if you want to be without the sweet fellowship of God and be cast on the junk heap as far as your service is concerned, just practice sin. If you want the opposite, see II Timothy 2:21.

The Rebuke of the World

I think we have authority for that (see Matt. 5:13). When the salt has lost its savor, it is trodden down of men. Also the parable of the vine (John 15:6). The rebuke of the world for our worldliness and inconsistency is most effective to the child of God. It hurts. See Lot and how he was mocked by his sons-in-law. Pharaoh's rebuke to Abraham for telling a lie must have hurt that great man of faith. God's chastisement is most effective (Job 34:31). Do not overlook that fact when and if you think you can sin with ease and comfort just because your salvation is permanent.

The Bible and Cooking*

By Henrietta Dull Broach, Atlanta, Ga.

WHAT a queer subject! Shall I tell you how I happened to think along this line? A friend of mine related to me what I thought was a most amusing incident. Living next door to her was a very pious woman. It was their habit to chat over the back fence every day. One day they lingered a little longer than usual. Mrs. Thomas said to

Mrs. Green, "I must run in and see about my dinner on the stove." The pious Mrs. Green replied, "I never worry. I put the pan on the range and say, 'Lord, this is our mid-day meal. Watch it with Thy tender care.'" "Well," said Mrs. Thomas, "I haven't asked the Lord to do my cooking yet."

Many years afterwards I thought of this little "over the fence" conversation. Did the Lord ever do any cooking, I wondered?

He performed every other service. I began to search the Scriptures along food lines and cooking, and I found some interesting things.

The Frying Pan in Leviticus

My first surprise was at finding the word frying pan way back in the book of Leviticus. So the frying pan has had about thirty-five hundred years of use, and abuse.

Moody Bible Institute Monthly

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Greek Word Studies

By Kenneth S. Wuest

Concerning Anointing with Oil

The word in James 5:14 for "anointing" is ἀλείφω (*aleiphō*) not χρίω (*chrīō*), both of which mean "to anoint." The former word is used in a papyrus fragment of the second century A.D., in which a man whose wife had gone away, writes to her that since they had bathed together a month before, he had never bathed or anointed himself. It is also used in a third century inscription in honor of a gymnasiarch, the head of a gymnasium. The word in both instances has to do not with religious or sacred rites, but with purely remedial uses.

Trench in his synonyms, contrasts the uses of the two words in Scripture. ἀλείφω is mundane and profane, and is used indiscriminately of all anointings, whereas χρίω is a sacred and religious word absolutely restricted to the anointing with the Holy Ghost (Luke 4:18; I John 2:20, and other places). The Septuagint uses χρίω and its cognates for all religious and symbolical anointings except in Exodus 40:13 and Numbers 3:3, where ἀλείφω is used. Therefore the anointing of the sick with oil in James 5:14 speaks of a medicinal use of olive oil, and has no miraculous efficacy of any kind. We might add here that the use of medicine by God's guidance in connection with prayer for the sick, is taught here. We must be careful in our interpretation of the promise, "The prayer of faith shall save the sick," for the context limits that promise in its absolute sense to those children of God whose illness is the chastening hand of God upon them because of their sins. When these sins are confessed and put away, believing prayer together with necessary medicinal aid, will result in the recovery of the person every time. This promise therefore cannot be claimed in all cases of illness, for all cases of illness are not the result of God's chastening hand because of sin, but are sometimes due to constitutional weakness. Some of the greatest saints have never been healed by God. Sickness sometimes enters into the divine plan for the life and has its purposes in the divine providence.

A Divine Guarantee

βεβαιῶ (*bebaioō*) translated "confirm" in I Corinthians 1:8, is a technical term in the papyri used to denote security. We note, "I will further guarantee the property against all claims with every guarantee. The word "blameless" is ἀνέγκλητος (*anegklētos*), which refers to a person who cannot be called to account. God gives His guarantee to the saints, that they will not be called to account for their sins on the basis of law at the judgment seat of Christ, for our Lord settled the account for us once and for all at Calvary. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ."

No one can be exhorted to godliness who has not first of all become godly. The foundation must be laid before the building can be erected upon it (I Cor. 3:11-15).—James M. Gray

"And if thy oblation be a meat-offering baken in the frying pan, it shall be made of fine flour with oil" (Lev. 2:7). We find the words "frying pan" used again in Leviticus 7:9.

And then I wondered if there were any menus in our Bible. I found one in Genesis 18:6-8:

"And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them."

This was Sarah's menu 1,998 years before Christ.

You will remember here that up to the time of the flood the people were what we might call vegetarians, but after the flood, God gave man permission to eat flesh, but not the blood.

"Every moving thing that liveth shall be meat for you; even as the green herb I have given you all things" (Gen. 9:3).

This question of eating meat has been argued down through the ages. These are the words of Jehovah.

Speaking of Salads

A thousand years later, a famous Bible character "swapped" all the luscious food of a king's table for a salad. You remember the king who lived for a certain time, prescribed by the Lord, upon grass? This uncooked green is perhaps the first record we have of the salad. We feel today that no luncheon or dinner is complete without this course, but poor Nebuchadnezzar had it as a steady diet, and not from choice by any means. He was driven from men and did eat grass as oxen.

In Numbers 11:5 the Israelites complainingly use these words: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and leeks, and

the onions, and the garlick." Not a bad menu, is it?

Of course, I searched for recipes. I did not find any interesting combinations of actual ingredients, but I did find this recipe.

"Take thou also unto thee principal spices of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels. And of cassia five hundred shekels, after the shekel of the sanctuary and of oil olive an hin" (Exod. 30:23, 24).

Now, this is the Lord's recipe to Moses for holy oil. It was to be used to anoint the tabernacle of the congregation and the ark of the testimony and many other sacred things. Moses followed this recipe too. He dared not throw in a pinch more of this, and take out a few drops of that.

A Glorified Task

And now I am back to the original thought. We know that our Lord taught, healed, preached, performed such menial and humble services as washing the feet of the disciples, and according to John 21, He even cooked, because beginning with the ninth verse we find this statement:

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine."

You who spend your lives cooking and serving others, does it make your task seem more glorious? He did it. Of course, it could have been a miracle, but I believe He loved those disciples so much that He joyed in this last service on earth to them. You and I have the same feelings as we serve those we love, and we thus raise the lowly task of cooking to the highest plane. Even drudgery may wear a crown.

Mother's Day

By Rev. Will H. Houghton, D.D., Chicago, Ill.

Mother's Day on Sunday?

Oh, no, that cannot be!

For mother's day is Monday

Through Saturday, you see.

For mother's work is never done,

Each day but finds new tasks begun.

Mother's Day on Sunday?

The sentiment is good,

For other days she's busy

With sewing and with food;

But who will do her work today

While sentiment shall have its say?

Mother's Day on Sunday?

The flowers you may bring,

Carnations for the buttonhole,

A tearful song, may sing;

But don't forget on other days

A word of thank you and of praise.

YOUTH PAGE

Will H. Houghton

"HERE AM I; SEND ME"

By Helen Miller Lehman, Santa Rosa, Calif.

"In the year that King Uzziah died," Isaiah saw the Lord (Isa. 6:1). These two events may here be correlated for the purpose of fixing the time element of Isaiah's vision—in the year that King Uzziah died! The actual year in which the vision occurred has no value unless something deeper than time is involved. Here undoubtedly is a deeper element—that of influence!

We are told that toward the end of his reign, Uzziah became a leper, this dreaded disease being a visitation upon him for the sin of usurping the function of the priesthood by burning incense in the temple. Apparently, Uzziah defiled the temple, defied the laws of his faith, and in his pride and aggressiveness, took unto himself duties which belonged to the priesthood. It is easy to understand, then, that King Uzziah might easily have been a stumbling-block in the life of the courier, and it was not until this earthly hero was removed from his horizon, that Isaiah was able to see the Lord.

"I saw also the Lord sitting upon a throne, high and lifted up." Anyone who truly sees the Lord must see Him in His true relation to all other things and persons. Anyone who claims to see the Lord, and sees only a personage who lives upon the mediocre plane of humanity, has not seen the Lord. Our Lord is King of kings and Lord of lords. He sits upon a throne—the emblem of power and authority. "He is high and lifted up," and we who see Him must look up if we would look into His face.

"And his train filled the temple." There is a fullness about the presence of the Lord—a completeness. Regardless of the territory to be covered, the situation to be handled, the space to be filled, our Lord is adequate, and so His train filled the temple. When the Christ-spirit is given admission into a human heart, He fills it, every nook and corner of it. There is no room left for darkness, sin, and doubt, and until we are willing that He should come in and occupy our hearts thus completely and fully, He will not enter at all. He is a jealous Lord. He must have all or none of us.

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly" (v. 2). Here we have a group of celestial figures above the throne, expressive of adoration and service to their Lord. "With twain he covered his face" denotes humility in the service of God. Pride has no place in the Lord's work. All that we have, all that we are, or may become, is given to us, and made possible for us, by God the great Giver. We are nothing in ourselves and in our own strength.

"With twain he covered his feet" indicates messengers of service which have been consecrated and dedicated to the work

of the Lord. The feet of these seraphims were not only dedicated to the work of the Lord, but they actually set about His business. "He did fly." Our willingness to do, has no value unless we get out and do. Wherever and whenever an individual says to God, "I am willing and ready to do Thy bidding," it is not long until God has work for him.

"And one cried unto another, and said Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (v. 3). It is impossible for one who is filled with the Spirit of God, and who is consecrated to His service, not to adore Him whom they serve. How spontaneous comes the adoration from this group of angelic beings who surround the throne: "Holy, holy, holy, is Lord of hosts," and again, we note the completeness of this Lord, for "the whole world is full of his glory." His glory has not changed. The world today is full of His glory, but we are so blinded with greed, lust, selfishness, and sin in all its ugliness, that we fail to see His glory.

"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (v. 4). "God is the Lord" is a statement which needs no modification. He is the Lord of inanimate as well as of animate life. How often we read in His Word of the response which inanimate things give to Him. At the crucifixion of our Lord, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened" (Matt. 27:51, 52).

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (v. 5). The vision of the Lord revealed to Isaiah his own uncleanness. Everything in this life is relative. We are great only when we are compared with someone of less importance. Immediately we stand shoulder to shoulder with the kings of this earth, or with intellectual giants, we become pygmies.

Isaiah lived in the midst of a people of unclean lips. There was none better than he by which to measure himself. Therefore, it had not heretofore come to his attention that he was a man of unclean lips. It was not until he saw the Lord, and had the purity of the Lord of hosts by which to measure his own uncleanness, that he cried out, "Woe is me! for I am undone."

The instant Isaiah admitted or confessed his sin, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar" (v. 6). A burning coal is the symbol of purification. Isaiah's lips were unclean. They must be purified before he could be of service to the Lord whom He had seen. It was no common burning brand from the fireside of an unbeliever which the seraphim brought. It was one from the altar. The altar and

all that was thereon had already been dedicated by holy men to the glory of God.

"And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (v. 7). Isaiah, in confessing his wrongdoing, had specified that his sin was one of unclean lips. Hence it was to the lips that the purifying coal was applied, and straightway Isaiah was made clean, his iniquity was taken away, and his sin was purged.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (v. 8). Service which is not given willingly, is never efficient service. God drafts no one into His service. He did not say, "Go, Isaiah." He asked for volunteers (to volunteer indicates willingness). "Whom shall I send, and who shall go for us?" Isaiah responded immediately, saying, "Here am I; send me."

There has never been a time in the history of the world when the Lord so much needed workers who would say, "Here am I; send me." We erroneously connect this declaration exclusively with the idea of foreign missions. Christian workers are as much needed in Illinois or California as they are needed in China and India. How few of us who call ourselves Christians are ready and spontaneous in offering ourselves as workers for the kingdom! Perhaps there is a reason. Isaiah was not called upon until he was ready for service—purged of his uncleanness. So long as we are unclean of heart, lip, or body, we are unfit to do the Lord's bidding, and to enter His service. Let this be a time of introspection, or self-analysis, to determine whether or not we are fit to serve Him. If we—you and I—fail Him, He has no other plans for the carrying on of His work on earth.

God made a tremendous sacrifice when He allowed Christ to leave His place in glory and come to earth that the plan of salvation might be executed. Christ made a tremendous sacrifice when He, who was divine and without sin, came to sinful earth, took human form and walked among men; was forsaken on the cross by His Father, and died an agonizing and shameful death that you and I might be saved from our sins.

Having to endure all this, can you imagine the heartache of Christ when He said, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38). The harvest is plenteous! Many souls are ready to be saved, if you and I will only lead them to the Truth. But laborers are few, and because of the scarcity of workers, God's work languishes, and many—perhaps millions, are dying in darkness.

Let each of us pray for a vision of the Lord which will reveal to us our own shortcomings, and then, with God's help, fare forth into the fields, for they are white already to harvest, with the cry, "Here am I; send me."

Moody Bible Institute Monthly

Missionary Department

William H. Hockman

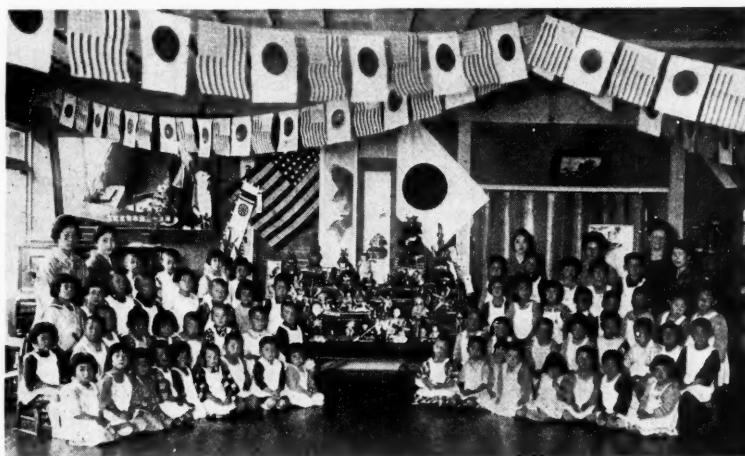
THE REVIVAL OF PAGANISM IN JAPAN

The reading public has become aware that a recrudescence of old-time paganism, fostered by government authorities, has in recent months been causing the Christians of Japan no little concern. The ancient religious beliefs of the Island Empire were gathered up in a system known as Shintoism (the way of the gods), in which the worship of spirits had a central place. While much of the crude superstitions of Animism were involved, there was also included a worshipful veneration for the spirits of departed men, particularly heroes of renown. Quite naturally there was special attention given to fittingly revere the spirits of members of the imperial family, since the occupants of the throne were looked upon as having had a more exalted origin than the ordinary run of human beings. According to a bit of mythology still seriously taught in the public schools, the first ruler of the nation was an off-spring of the sun-goddess who came down from heaven, presumably about the year 660 B.C. It will be remembered that about three years ago Japan celebrated in an elaborate way what was supposed to be the anniversary of that reputedly miraculous event, when the story of the sun-goddess was woven into verse and sung by all the millions of school children throughout the empire.

An Amazing History

Looking back over the last fifty years of Japan's history, it may be recalled that at one time there was felt, by certain sections of the Christian Church, a confident hope that Japan would shortly become a distinctly Christian nation. The hearty welcome accorded missionaries from the West so indicated, as well as the extraordinary spheres of influence which many of them attained, not only as Christian evangelists and educators, but also as heralds of a new culture, which the Japanese were not slow to appreciate and appropriate. The early history of Christian pioneering in Japan is a thrilling story, with a glorious roll of heroes, including both missionaries and native believers. In the thinking of some of the missionaries, and also the Japanese,

Christianity and modern Western culture were vitally linked together, as root and branch. But the Japanese by and by found out—what some missionaries apparently have not yet discovered—that Christianity and modern culture are not synonymous terms. Christian faith can exist without motor cars, airplanes, steam heat, electrical appliances, or even medical science; and certainly either individuals or communities can be ultra-modern in cultural attain-



The Kindergarten Department of a Mission School in Japan

ments and yet be as pagan as Rome in its darkest days.

Material vs. Spiritual

The whole Japanese nation has run with amazing avidity after the material philosophy and sciences of the West, and appropriated everything from our culture that has appeared to their liking. But the nation has decidedly turned thumbs down on the message of repentance toward God and faith toward our Lord Jesus Christ. There is a very splendid group of Christian believers in the land, many of them possessed of deep piety and courageous devotion, but the vast majority of the population are still pagan. For a considerable period Japan passed through a stage of tutelage, sitting at the feet of the more powerful and advanced nations of the West. But that day is now over. Japan signalized her consciousness of having attained to international equality by deliberately appropriating to herself a good slice of China, and staging such a significant episode as the Shanghai atrocity.

Back to Paganism

And now we are hearing much about the revival of Shintoism. This is vigorously promoted by the government, along the line of ceremonial observances at the

imperial shrine, where the spirits of departed rulers are worshiped, and at local shrines, where the spirits of soldiers and other heroes are entreated and placated. The responsible heads of all educational institutions, high and low, throughout the empire are required to see that their students periodically observe the specified ritual. An item in the constitution guaranteeing religious liberty is circumvented by an act of the diet, which states that shrine worship has two aspects, one religious, the other patriotic. The government is only requiring observance as an act of patriotism! About a year ago a Shinto shrine was suddenly installed in the Doshisha University, the institution founded by Joseph Hardy Neesima, and the imperial government has forbidden the university authorities to remove it. This places all Christian children and their parents in a very trying situation. In some instances children refusing to conform have been compelled to withdraw from public schools.

Christian Education Hard Hit

It falls particularly heavy upon the missionary or Christian schools, since non-conformity means at least the withdrawal of government recognition and the denial of credit throughout the empire. In some instances, mission schools have been closed, or the missionary head has been compelled to retire. In one case, which has obtained considerable newspaper notoriety, a small American missionary society has had all its work closed down and its missionaries ordered out of the country. Many of the splendid Christian institutions in Korea are also severely threatened, and it is feared a time of serious government persecution is in the offing. Specific names and circumstances cannot well be published, as that would only serve to bring additional wrath upon some innocent persons' heads. A strict censorship on the missions seems to be in force, and any letter containing references to shrine worship are intercepted and returned to the writers, with appropriate warnings.

Here is a call to prayer. Surely the children of the Lord all around the world will join with their brethren in Japan and Korea in calling upon Almighty God, that His arm may be outstretched and work mightily to His own glory. Will you not read once again the Second Psalm, and then let your petitions go up to Him who sitteth in the heavens, that heathen statesmen may be rebuked and restrained, and the hearts and hands of His servants strengthened, for witnessing a good confession, and for gathering out a goodly heritage for the glory of the Lord?

SOUTH AFRICA GENERAL MISSION

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PIONEERING IN THE ARGENTINE

No Indians in the Chaco needed a mission more than the Pilaga. Threatened with extermination because of their repeated assaults on Spanish-speaking settlers, and yet insisting for years that missionaries should come to them with "God's words," these Indians compelled us to place their need—without delay—before the needs of other tribes.

Unscrupulous settlers and soldiers have caused all Spanish-speaking people to be enemies in the eyes of these simple yet revengeful people. Because of their rigid rule in vendetta, the Pilaga have been hunted each year, many being slain, in order to pay for the slaughter of numerous whites—who have been killed by the Pilaga in order to pay for the slaughter of their tribesmen. And so it went on.

We know that it was mainly through misunderstanding and ignorance that these bloody frays were gendered. Given a

chance, time, and a place some distance from the soldiers, we felt sure that with the gospel we could cause the futile bloodshed to stop. And the Indians were willing to go with us and to trust us. And so a fellow missionary and I left Sombrero Negro with a few Pilagas on this new venture.

Like a Bit of Magic

After a site was chosen, the Indians lost no time in building substantial huts, as well as raised huts to store a bumper harvest of fruits from the forest. They made gardens in every direction; they made a big well; they cut paths; they cleared a place for a sports ground. For many days the forest rang with the sound of axes. Where a few weeks ago there was a thick forest, tangled with vines and weeds, and given over mostly to wild animals and insects, there is now a busy, noisy village surrounded with good gardens, and overrun with noisy children, dogs and donkeys. A huge school is now being built by the Indians themselves, as they are most anxious to learn to read and write. Naturally, with Indians bearing such a reputation as these we expected trouble. Instead of trouble, however, we have had little but blessing. Twenty-eight Indians are now meeting each week in a class we have formed for inquirers. And more than that, all the important clan chiefs are there regularly as eager as can be. So interested are they that they get all the Indians together in the village of one chief or another, and there they sing hymns, pray simply, and the chief of that village tells what he learns in the inquirer's class.

A Mistaken Guess


All of this brings to mind the words of a now famous ethnologist who said, "You will never be able to do much in the way of religion with the Pilaga. And if ever you go to the Pilaga, do not trust that Chief Benjamin. He is the most cunning and evil Indian in the country." And now I smile as I think of all the Indians gathered here, and particularly of Benjamin, who is taking his place with the other chiefs in the inquirer's class and actually engaged in preaching the gospel! So much for the psychology of a scientist, and the ways of God.

Do not think, however, that all of our Indians have changed from savages to saints. Far from it. Witch doctors are still practicing exorcism and black magic. There is at least one woman in the village acting a "sympathetic death" because she believes that her dead husband desires this. This awful custom requires that the widow lie on the ground for months, covered to exclude all light, fasting rigorously, and remaining as still as one dead.

For many years a large company of soldiers with modern equipment have tried to keep these Indians in order—and have failed. With quiet teaching and living we hope that all of these will be changed so radically that there will be no further need for soldiers in the Argentine Chaco.—John Arnott, in the *South American Missionary Magazine*.

AMONG THE SOLDIERS OF CHILE

We saw a bit of heaven the other day in a humble Chilean home. It was in the shining face of a sergeant of infantry sit-



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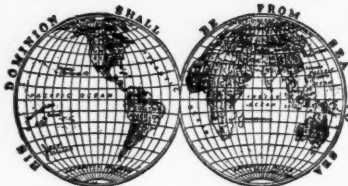
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ting propped up in bed reading his Bible. He had been at home sick with the grippe for several days, and he was not expecting company when we dropped in on him, and so the Bible was not just for show. And what a good time we had together over the Word! We might say by way of explanation, that this man found the Lord in one of our regimental meetings in the north. Afterward he was changed to one of the Concepcion regiments, where he has been a faithful witness to what the Lord has done for him. As he said the other day, "You led me to the Lord, and now I have brought the whole family to Him also."

What happened to this sergeant has also occurred to two other sturdy soldiers and their families in the same regiment. Dear old G—, the regimental shoemaker, and his family still attend the little chapel at Concepcion, and then in the afternoon G— himself takes his well worn Bible and goes to a town some five miles away to preach the gospel. His soldier neighbor T— had a terribly wicked woman for a wife, but the Lord has so marvelously cleansed and transformed both of their lives, that their home is now a kind of heaven on earth. What a difference we found in the atmosphere in that regiment as we preached the gospel there this year—due of course to the presence of these and other redeemed men among them who are lifting up their hearts in prayer for power on the preacher during the meeting.

The Lord has been especially gracious to us this year, as we have felt His presence in the preaching in the regiments and on shipboard, and more especially here in the southern district, where we fully expected strong opposition from the general in command, but who, to our great surprise, granted us full authority to preach to all the units under his control. There is a big military school on an island at sea where the non-commissioned officers of the army are trained. For several years this school has been closed to us, but now we are rejoicing in seeing its doors open once more for our meetings.—William M. Strong.

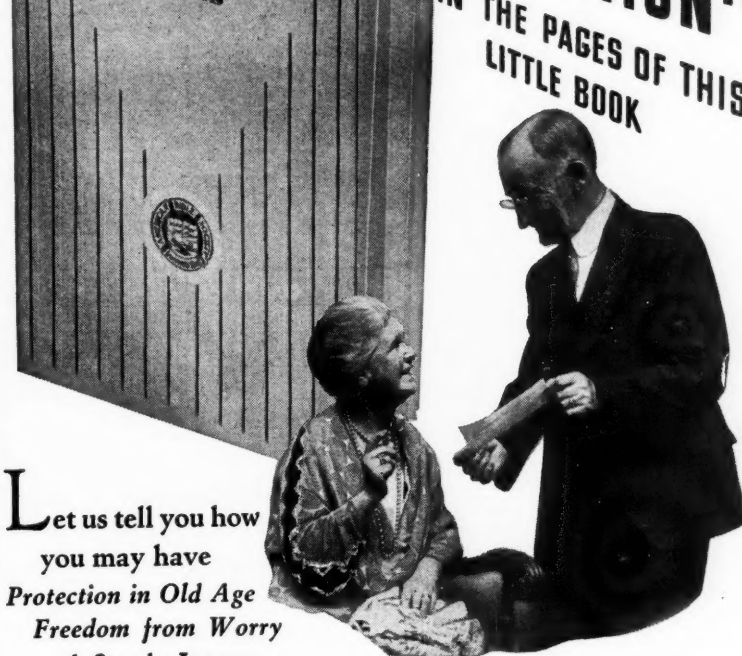
SACRED BOOKS BURNED

Following a recent decision of the depressed classes to leave the Hindu fold, about 1,000 youths from villages in Bombay Presidency met at a conference recently and performed "obsequies" to Hinduism. The ceremonies included the burning of the Manu Suriti (laws of Manu) and other Hindu sacred books upholding untouchability. A pyre was prepared into which books, one after another, were unceremoniously thrown to the accompaniment of funeral orations detailing the offending passages in the books.—*The Living Church*.

ON GUARD!

Many temptations come upon us unawares and unannounced, and all that we can do is to lift a cry to God for help, then and there. But many of the temptations of life we can see approaching us from the distance, and in such cases, the victory should be won before the temptations really reach us.—R. A. Torrey.

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

AFTER EASTER WHAT?

Some one has coined the rather expressive term "Easter Christians" to describe those professing Christians who terminate a spasm of church-going and religious observance during the Lenten season with a final attendance at the house of God on Easter Sunday, then to lapse into a spirit of comparative indifference toward the Church. It seems that even some church members in "good standing" have unconsciously imbibed the idea that the Easter festival marks the termination of the Church's active season and that the divine precepts regarding the use of God's Word are relaxed during the pleasant weather of spring and summer. The tendency to let down in Church interest and activity after Easter seems to become more widespread every year.

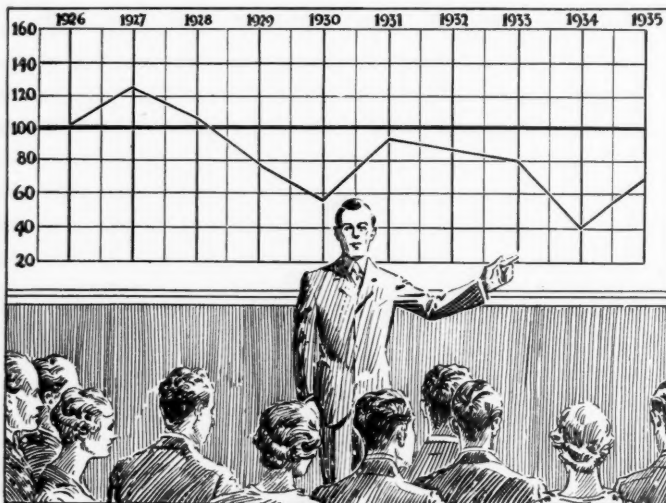
This tendency may be ascribed in a measure to the allurements of the milder weather, which, after a confining winter, naturally beckons for the exploration of the surrounding country, propelled by a more or less trustworthy gasoline engine. It is hard to understand how a Christian can have been at Calvary in spirit without making new protestations of fidelity to the crucified Saviour and new resolutions regarding the devotion to His cause. Instead of relaxation in Church work, there should be intensified activity.

The vacation season naturally brings with it a diminution in the Church's activities, but the modern tendency seems to be to extend the vacation season over five or six months of the year. The natural vacation months are July and August, and even during these months the Bible offers no dispensation from Church obligations. Not until the Devil takes a vacation can we afford to be without the spiritual sustenance of the Word of God even for a brief season. We earnestly enlist your help in combating the post-Easter slump which all sincere Christians have learned to dread.—*American Lutheran*.

THE DIMINISHING SUNDAY SCHOOL

The United States census survey tells us that less than one-half of public school children are in Bible School. The percentage of adults who receive no Christian education is even greater. Of those who do attend Bible Schools, comparatively few are at all regular in their attendance. Even the children who grow up in the church do not stay. Three-fourths of them are lost by the time they are eighteen years old, and

THE DIMINISHING SUNDAY SCHOOL



In 1926 United States Statistics startled the nation with the fact that sixteen states showed a decade of decrease in Sunday School enrollment. What has happened since that time is plainly revealed in the above diagram.

an even greater loss develops by the time they are twenty-six years old.

With America thus becoming more and more pagan, the country is paying the price in a material way. Crime costs \$33,000,000 a day, or more than twelve billion dollars a year. Half a million boys and girls and men and women are on the police records as members of the red army of crime.

Steadily, with only one slight inclination to pause in 1928, Sunday School attendance fell to the low of 1930. There was renewed effort in 1931, followed by a desperate struggle to keep up during 1932 and 1933—but to little avail. More sharply than ever, attendance dropped to a new low in 1934. The attendance line began to mount again in 1935; January, 1936, finding the average American Bible School with an attendance of about 65 per cent of its average for 1926.

Better attendance depends upon two lines of activity.

First, every local Bible School should set new high goals, prepare to handle the increase when it comes, and then work hard, persistently, prayerfully and purposefully, year in and year out.

Second, those schools having the vision should send out flying squadrons to the weaker points and to points where no Bible School is held. And all should unite in county, district and state Bible School rallies, frankly facing the problem and honestly endeavoring to meet it.

Christian education in America is on trial. What will the attendance chart show when 1936 is gone?—*The Lookout*.

THE BATTLE WITH CRIME

The darkest feature of American civilization is the widespread disregard of law. Every thoughtful person views with grave apprehension, and with still graver apprehension the indifference with which it is viewed by the vast majority of the people. From the countless petty thefts to the work of the gangsters and racketeers, our civilization is honeycombed with lawlessness! Earl W. Evans, recently president of the

American Bar Association, said in his address before that body, that the very life of the nation was in danger. He asserted that our crime bill had now reached \$12,000,000,000 annually.

One of the most humiliating facts is that the United States is the most lawless nation in the world. We have more than three times the murder ratio of any other nation, and this lawlessness is increasing twice as fast as our population. Our prison population in 1912 was 160,000; it is now 500,000. Crime has increased 85 per cent in the last ten years. A few years ago the United States, with 15 per cent of the earth's population, had as much crime as all other na-

tions combined.

One of the saddest and most startling features of this condition is the youthfulness of the majority of the criminals. The vast

OUR ARTIST U. S. ABELL

whose cartoons have appeared in the MOODY MONTHLY now for several years, has rendered an appreciative service to churches in Chicago and vicinity by his gospel chalk talks. Mr. Abell illustrates the truth he presents in a forceful way by pictures drawn as he speaks. As old and young alike can frequently be interested and reached through the eye-gate, these chalk talks are to be highly commended. Those desiring an engagement for their church should write Mr. Abell for further information, addressing him at 474 Phillips Avenue, Glen Ellyn, Ill.

majority are boys or young men under twenty-five years. A member of the Supreme Court of New York says that 80 per cent of the criminals of that state are under twenty-five years of age. A Chicago judge says that 85 per cent of the criminals of the entire country are under twenty-five, and that in the last ten years the average age of criminals has dropped five years.—*United Presbyterian.*

AN IMPENDING CRIME WAVE

A frightful warning is in our ears. It is of an impending crime wave due to be upon us within ten years, of larger and more devastating proportions than anything of the kind that our country has ever as yet experienced.

We hear of approaching epidemics of sickness and seek to prepare against them by the use of specific vaccinations. We hear of possible war waves and seek to be safely provided against invasion by spending hundreds of millions in defense on land, on sea, and in the air. But the most thoughtful tell us that a crime wave is upon us. A worse one is forming to come crashing down upon us. This is fact, not fancy or a dream.

What shall we do about it? We must instruct our children and young people, teaching them the commandments and the fear of the Lord, and training them up in the loving and the doing of righteousness.

But who shall train them? Millions of the people are godless themselves, and they will rear irreligious and immoral children. Millions of these children do not come under the influence of our churches and Sunday Schools. In our public schools millions

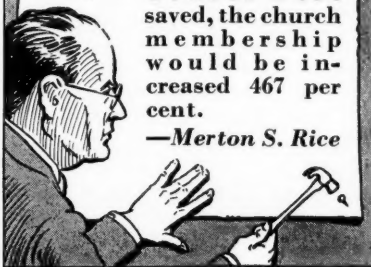
STRANGER THAN FICTION

Eighty-two per cent of all church members come from the Sunday School.

But only 15 per cent of Sunday School pupils unite with the church.

If, therefore, the boys and girls in the Sunday School were saved, the church membership would be increased 467 per cent.

—Merton S. Rice



of children are not trained to know one of God's commandments, or a verse from the Scriptures. And even of those who are somewhat instructed properly, millions are breaking away from restraints and going into worldly and wicked lives.—*The Presbyterian.*

ONLY 2½ PER CENT FOR OTHERS

An analysis of the income tax report released from the Treasury Department of the United States, shows that the vast ma-

jority of taxpayers report incomes of less than \$5,000. These gave about 1½ per cent of their total incomes. The nation as a whole, from the smallest taxpayer to the largest, reported an income of \$14,708,558,000, of which about 2½ per cent was given for the welfare of others.

This falls far short of the tithe and of the 15 per cent authorized for exemption by federal and state laws. Said Charles V. Vickrey, executive secretary of the National Committee for Religion and Welfare Recovery, which analyzed the report: "Far from being 'bled white' with 'too many appeals' until 'we can't give another cent,' we are spending far more for personal luxuries and self-indulgence than we contribute voluntarily toward the basic religious, educational and character-building agencies of our nation."

Thus, with America growing pagan, half the children of public school age and a far greater percentage of older people receiving no Christian instruction whatever, crime increases and we grow more and more selfish. America needs to awaken to the need for Christ and His teachings in the hearts of its people. The church in all its agencies, particularly through the Bible School, must face the responsibility.—*The Lookout.*

MOTHERS OF MEN

The mother of Lord Byron, we read, was proud, hasty, and violent in temper. So was Byron. The mother of Robert Burns was sweet tempered, had keen insight and delighted to chant songs and sweet ballads. Little is known of Nero's mother except that she murdered her husband Claudius;

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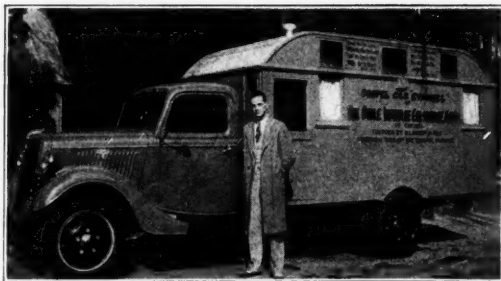
Bible classes visited; church prayer meetings led; open-air meetings conducted; ministers conferences attended and spoken to; Gospel song services planned and led; souls led to Christ (and, where possible, followed up by correspondence); Gospel radio talks broadcast; and, always serving as Christian missionaries in the homes visited.

During the four and a half years of operation of Gospel Car "Evangel" 2,213 individuals have been dealt with spiritually, and

592 conversions reported.

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Napoleon's mother is said to have had great energy of character and Patrick Henry's mother was a versatile conversationalist. George Washington commanded the army of the colonies, but his mother's love and tears ruled him and kept him, when a boy, from going into the British Navy. Nancy Hanks, stepmother of Abe Lincoln, back in the old Kentucky cabin, had much to do with the shaping of his life.

The Bible, too, has its picture gallery of mothers and their influence: Eve was the mother of all living. Jochebed, mother of Moses, stood back from the bulrushes ready to nurse her baby for the Egyptian princess. Hannah dedicated her boy, Samuel, to Jehovah in the tabernacle at Shiloh and brought him his new little robe each year.

Eunice, the mother, and Lois, the grandmother of little Timothy, taught him the sacred writings and made him an apt student for the apostle Paul. Mary loved her growing boy, Jesus, and pondered His sayings in her heart. And Jesus, the Man, in His dying hour on the cross, remembered His mother and asked John to look after her.

Nearly every great man and every good man pays tribute to the influence of his mother.—*Expositor.*

FUNDAMENTALISTS, ON TO TORONTO!

The nineteenth annual convention of the World's Christian Fundamentals Association will be held in Toronto, Canada, May 3-10. The day sessions will be held in the People's Church, 100 Bloor East, and the evening sessions will be held simultaneously at the People's Church, the St. John's Evangelical Church in the east end of the city, and the High Park Baptist Church in the west end. On the two Sunday evenings, the meetings will be held in Massey Hall, placed at the disposal of the Association by the city of Toronto.

"The Evangelization of the World in this Decade" will be the convention theme. Two of the most significant movements of our day are the Laymen's Movement and the Child Evangelism Movement. There is a real awakening among Christian laymen, and they are hearing and heeding the call of God to evangelize. Many are being stirred to recognize their responsibility to the childhood of the world. The next great revival will be a laymen's and children's revival. The Toronto convention will seek to give an impetus to this twofold revival that has begun.

The program is not complete as yet, but we have reasonable assurance that the following speakers will be present: W. B. Riley, pastor of the First Baptist Church, Minneapolis, and president of the Northwestern Bible School; Charles G. Trumbull, editor of the *Sunday School Times*; W. H. Rogers, pastor of the First Baptist Church, New York City; George Douglas, formerly of the Faith Mission College, Edinburgh, and the South Wales Bible Training Institute; Donald G. Barnhouse, pastor of the Tenth Presbyterian Church, Philadelphia, Pa.; Ethel S. Low, Sunday School specialist, Modesto, Calif.; Clifford L. Lewis, director of the Young People's Fellowship Club Movement; Howard W. Ferrin, president of the Providence Bible Institute, Providence, R.I., and Paul W. Rood, president of the Bible Institute of Los Angeles.—*The King's Business.*

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Truth Illuminated

William Norton

GOD'S RUST REMOVER

Rust on steel can be removed by sand-paper or the file. Similarly we must be kept bright and clean. *There must be no rust on our hearts resulting from inconsistency or permitted sin.* To keep us from this deterioration is God's perpetual aim; and for these purposes He uses the fret of daily life, and chafe of small annoyances, the wear and tear of the irritating tempers and vexing circumstances. Nothing great or crushing, but many things that gall and vex. These are the sand-paper and the file that God perpetually employs to guard against whatever would blunt the edge or diminish the effect of our work—F. B. Meyer, in *Latter Rain Evangel*.

ANSWERS TO PRAYER

An illustration is remembered that was given years ago on this subject. A brother said, Suppose you go to buy a pound of loaf sugar, and the grocer has plenty of time, so he puts the lumps into the scale one by one. The lumps pile up, but nothing happens to the scale! But by and by, he puts in one more lump—and down the scale goes! Which lump of sugar moved the scale? The last one, you say? No, the first he put in was just as important, and so was every single lump that followed. The last lump weighed no more than the rest, in itself. It took them all to bump the scale down. So do not be discouraged in prayer, if nothing happens immediately. *Every prayer prayed in the power of the Holy Spirit, along the line of the will of God, is piling up against the Hinderer—and the day of his complete defeat is coming.*—Author Unknown.

A BITTER REAPING

He was a tenant farmer. From time to time he renewed his lease. He had worked long hours, year after year, and had made the farm a model of its kind.

One day the agent mentioned to him that the owner would require the farm for his son, who was about to be married. The farmer was greatly upset, and made a number of offers in hopes that his term would affect the owner's decision. It was in vain. The day drew near when he had to vacate the home, and then he did something that he had decided upon in his weeks of angry brooding. He gathered seeds of all the pests of the farmer, and when it was dark, moved up and down over that fertile, clean soil, casting into it this rubbish.

Next morning, bright and early, the agent rode up to the door, and informed him that the owner's plan had fallen through and he would be glad to renew the lease. He did not understand the farmer's "*My God, what a fool I've been!*"—*War Cry*.

DUTY PERFORMED

George Whitefield, the famous English evangelist, and his companion were much annoyed one night at a hotel by a set of blaspheming gamblers in the room adjoining theirs. "I will go and reprove them," said Whitefield. His companion remonstrated with him but he went. His words had no effect. "What have you gained by it?" his companion asked. "A soft pillow," he replied and soon fell asleep. *His conscience was clear, he had performed the duty of a watchman for the Lord.*—*Otterbein Teacher*.

SAUCE FOR THE GOOSE

Three men were once together on a vacation trip. They were stopping at a little inn in the highlands of Scotland. Everything about them was as neat as a pin. The host, his wife and the servants were devoted to their needs. One Sunday morning two of the company arose and prepared their sporting gear, evidently intending to go about their pastimes as usual. The third noticed their preparations and remarked: "You fellows better lock up your suitcases before you leave for the day." This was surprising, and one of the others asked why it was said. Were not all the people in the inn honest, especially the keeper and his servants? "Oh, yes," replied the first speaker, "*but if you chaps insist upon breaking the fourth commandment, you can't complain if someone else decides to break the eighth.*"—*Lord's Day Leader*.

LIVING ON APPEARANCES

Some live on a mere appearance. Drummond writes of the African white ant: "One may never see the insect, possibly, in the flesh, for it lives underground; but its ravages confront one at every turn. You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the doorpost totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers and discover that the whole inside is eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you could push your little finger."

Many influences act on Christian character much as these secret pests act upon the beams of houses. *Secret sins silently eat out the pith of the Christian life, and yet everything remains the same to the eye.* The heart, core, and fiber of the Christian character and life perished piecemeal, yet the hollow thing keeps up its old aspect and credit.—W. L. Watkinson, in *Western Recorder*.

HUMILITY MAKES FOR FITNESS

When Dr. Robert Morrison, the great missionary to China, wanted an assistant to help him in his arduous work, he requested the secretary to look out for the right kind of man. A young man came for examination. The secretary said to him, "You are not fit to be an assistant to Dr. Morrison, but they want a servant in the family. Do you care to go as a servant?" He smiled and said, "*Any place in the work of the Lord will suit me.*" That young man became the great Dr. Mills, equal in scholarship and fame to Dr. Morrison himself.—A. C. Dixon.

LOST SEEDS

Dr. Daniel Poling tells a story about himself which he says taught him an important lesson. As a boy on his uncle's farm in Ohio he was given the task of planting some pumpkin seeds. The day was warm, the field was large and a Memorial day celebration was held in an adjacent city which he wished to attend. After he had worked a while at this tedious task he noticed a huge pile of rocks and with the sight of this came the impulse to make quick work of the seed.

A number of weeks later the wise uncle of young Poling led him out to the field to see the stone pile covered with pumpkin vines, a veritable rock garden of the pumpkin variety.

There was a failure to grow pumpkins on the farm that year, but the lad's failure was the greater for he then lacked the basic element of truth so essential in character building. *In not being square with his uncle he was failing to be square with himself, and was the heavier loser of the two.* But from the experience there came a lesson that could not be forgotten.—*Religious Telescope*.

THE GREATNESS OF SMALL THINGS

The tiny snowflake flutters as it falls. It seems so insignificant and helpless; it cannot defy even a child.

But it is a different matter when it unites with countless millions of other snowflakes. First, they cover the ground with a beautiful mantle of white. Then they pile higher and higher. The wind gathers them into huge drifts. Man stands helpless on the highway as the little flakes call out in unison: "You shall not pass!" The mighty railroad engine speeds along, but again the small, white messengers say: "You, too, must stop!"

In Minneapolis, we went to the information booth at the Great Northern. When will the train leave for Sioux Falls? "There will be no train tonight," came the courteous reply. "All roads are blocked in all directions." Thirty hours later, a train did bring us to Sioux Falls. When does the train leave for Madison? "There will be no trains. All railroads and roads are blocked in all directions." But finally we did manage to ride the caboose of a freight train over different roads until we reached home. Why all the difficulty and delay? *Simply because the tiny snowflake had become the mighty snowflake.*—Lester A. Pierson, in *Lutheran Herald*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

UNDER GRACE, NOT LAW

H.K., Kalamazoo, Mich.

Question: What is the meaning of being under grace, and not under law?

Answer: Insofar as the Mosaic law is concerned, the Christian is not under it either as a way of salvation or a rule of conduct. If a man is under that law for his salvation, he is a "debtor to do the whole law" (Gal. 5:3), which no man ever was able to do. On the other hand, nothing avails for the Christian except faith "which worketh by love" (v.6). We are called unto the liberty bestowed upon us by Christ (John 8:32, 36). Yet we are cautioned not to use our liberty if such use becomes a stumblingblock to others (1 Cor. 8:9). This is the principle on which Paul acted (Rom. 14:16-21). Christian liberty does not mean license to do as we please, or to use our liberty as an occasion to gratify the flesh (Gal. 5:13). Romans 6:1 emphatically teaches that being under grace is no warrant for continuing in sin. The new nature, indeed, is averse to sin and will not go on sinning (1 John 3:9). Rightfully understood, love is the fulfillment of the law (Rom. 13:9, 10). Love does not abrogate the law, but in our relation to God and to men, love enables us to fulfill all the obligations required of us as Christians. But although the moral laws of the Mosaic code are not binding upon Christians in the same way that they are binding upon unsaved Israelites and Gentiles, the principles contained in them are obligations we may not shirk. Indeed, the moral standards of the New Testament are higher and even more rigid than the moral standards of the Old Testament. Yet Paul said to Timothy, "The law is good, if a man use it lawfully" (1 Tim. 1:8). It still is in force for all kinds of lawbreakers and sinners, and whatever is contrary to the sound teachings of the gospel (vv. 9-11). The law never was intended for the righteous, says Paul, but the law is still "good." It harmonizes perfectly with the goodness and holiness of God. We use it lawfully whenever we use it to bring sinners to a proper sense of their sins in order to point them to Christ as the only sin-bearer. He kept the whole law perfectly, and then suffered its full penalty for the sins of the whole world. Thus He is the Saviour of all who will accept Him as such. On the other hand our witnessing for Christ is nullified whenever our conduct belies our testimony or when our lives do not measure up to Christian standards.

ASSURANCE NOT ESSENTIAL

E.M., Philadelphia, Pa.

Question: Is it true, as I heard a minister say, that unless you feel the Holy Spirit within you and know absolutely that you are saved, you are lost and on your way to hell?

Answer: While it is a great privilege and blessing to know that one is saved, such knowledge is not essential to salvation. A babe may have no consciousness of being the child of his parents, but he may be that very child, nevertheless. This fact is not determined by how the babe feels about the matter. So there may be babes in Christ who do not possess conscious assurance of salvation, being as yet ignorant of what the Bible teaches on this subject. But if a Christian does not know the blessed assurance of salvation, how can he speak with conviction to others about getting saved? How can he earnestly recommend that which he himself is uncertain about?

CAST OFF BRANCHES

N.R., Stanton, Mich.

Question: What is symbolized by the branches which are cast off and burned (John 15:2, 6)?

Answer: The penalty here mentioned is because of fruitlessness, and fruitlessness results from improper union with the vine. Symbolically, as applied to union with the True Vine, this union may be genuine, or it may be only apparent or artificial. The proof of real union with Christ is the bearing of fruit, whether in character or life. Fruitbearing is a requisite. If no fruit at all, the union is deceptive and worthless, hence eventually the fruitless branch is ruthlessly dealt with, though there may be patient delay. No branch can bear fruit of itself. It must have a vital union with the Vine, must be in the Vine and the Vine in it. Otherwise the fruitless branch must be cast off. It then quickly withers, thus revealing its true character. First cast forth by the Father (v. 2), then taken by men and burned (v. 6). Who are these worthless, cast forth branches? When Christ is addressing His true disciples He says, "ye," but verse 6 begins, "If a man abide not he is cast forth" (R.V.). Have we not here the dealing with individual apostates—the class described by John in his first epistle (1:19)? At any rate we may be certain that these verses should in no way be thought of as contrary to the great truth of eternal salvation, as already taught by Christ Himself in the preceding chapters of this same Gospel (John 1:12, 13; 3:14, 15, 16, 36; 5:24; 6:47, 68; 7:38, 39; 8:24; 10:27, 28).

UNANSWERED PRAYER

T.E.M., Decatur, Ill.

Questions: Very few prayers are answered. Mine are not. Why? What are

the prerequisites of answered prayer?

Answers: In the first place, when we pray we often have need of patience and to remember that delay is not denial. Again our prayers may be right, while in the very nature of the case it is impossible for God to grant our petitions immediately, and sometimes it is best for us that He does not. It is a mere assumption, however, to say that few prayers are answered. Numberless prayers are being constantly answered. But not yours, you say. Granted. Why? (1) You may have asked amiss (James 4:3). Your prayers may have been selfish, and not for the glory of God. Try praying for others. God wants intercessors. (2) You may have asked contrary to the will of God (1 John 5:14). We have no right to dictate to God, nor do we know enough. (3) You may not have asked in Christ's name (John 15:16). Simply to end your prayer with "for Thy name's sake" is not asking in Christ's name. Praying in that name means prayer along the line of what He is, and what that name stands for. (4) Your prayers may have been offered in unbelief (Heb. 11:6). Faith keeps hold upon God, trustingly and submissively. (5) Perhaps you have not prayed in the Spirit (John 20). Praying in the Holy Spirit is essential, for we know not how to pray as we ought (Rom. 8:26, 27). (6) Finally, "pray without ceasing" (1 Thess. 5:17) if you are on scriptural ground.

THE LEGION OF DECENCY

E.W.W., Rolfe, Iowa

Question: I have read about the Legion of Decency. What is it and where is it?

Answer: The Legion of Decency was started several years ago in the Catholic Church as a part of the Catholic Youth Movement, as a protest against indecent movie picture films. Later it was adopted by Protestants and Jews. Pledge cards used by Protestant churches may be obtained from the Illinois Vigilance Association, 105 N. Clark Street, Chicago, or from the Chicago Council of the League of Decency, 31 E. Congress Street, Chicago.

POSITIONAL SANCTIFICATION

C.C.H., Oklahoma City, Okla.

Question: What is the meaning of sanctification in I Peter 1:2?

Answer: The meaning of the word here is "set apart" for God by the Holy Spirit. This is what is known as "positional" sanctification. The verb used is in the past tense—"to them that have been sanctified." This describes a finished work of the Spirit. Sanctification here has no meaning of sinless perfection, but carries the fact that when we are saved, having become obedient to the "sprinkling of the blood of Christ," we are regarded as complete in Him, so far as our standing and acceptance with God are concerned.

BRITISH-ISRAELISM

R.V.G., West Ottawa, Canada
L.R.O., Chicago, Ill.

Questions: (1) What are the origin and tenets of British-Israelism? (2) What is the Anglo-Saxon Federation of America? (3) Are they scriptural?

Answers: (1) The British-Israel theory is that the Anglo-Saxon people are the

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International Uniform Sunday School Lessons

P. B. Fitzwater

May 10
Effectual Prayer
Luke 18:1-14

Golden Text: God be merciful to me a sinner.—Luke 18:13.

From first to last the books of the Bible teem with the language and spirit of prayer. Prayers of every type are found in the Old Testament—personal confession and petition, intercession, and especially praise to Jehovah voiced in private and public prayers.

The present lesson offers definite instruction by a great Teacher.

I. "Men Ought Always to Pray" (v. 1).

Prayer is necessary to spiritual life. What breathing is to the physical body, prayer is to the spiritual existence. Men ought to pray under every variety of circumstance; in time of sorrow and burden, for strength to endure; in time of joy and success, for grace to behave aright.

Prayer ought to be persistent even when the answer is not immediately recognized. "All men pray at times," we are told. To the Christian alone belongs the faith-filled and persistent prayer. God hears and answers prayer, even when we do not understand the mysteries of delay.

II. The Urgent Prayer of a Widow (vv. 2-8).

The picture here is of a helpless widow who was being cheated out of her property rights, coming to a godless judge for redress. Her only means of getting help was persistently to declare the justice of her claim. He complied with her urgent request, not because he feared God or man, but to get rid of her. The point here is not that God is like this unjust judge, that He can be teased into compliance, but rather the teaching is by contrast. If through persistence the judge yields, how much surer is the help of a merciful God for the elect who cry unto Him day and night. The believer's prayer is to a covenant keeping God. This is why the truth concerning the coming of Christ is of such meaning. The Church should pray for the fulfillment of God's promise, and not be disheartened and discouraged, as are some (II Pet. 3:4). Though many may despair, we should be assured that genuine faith will abide, and that the divine promise concerning the coming of Christ will be fulfilled.

III. The Prayer of the Proud Pharisee (vv. 9-12).

1. He Took a Striking Attitude (v. 11).

The Jewish custom was to stand while praying, but the word "stood" implies the assumption of ostentation. He was self-righteous and trusted in himself.

2. He Prayed with Himself (vv. 11, 12).

He was merely soliloquizing, pretending to thank God, while really complimenting himself. He congratulated himself upon his morality (v. 11). He claimed to thank God that he was not as other men; extortioners, adulterers, unjust, or even as the publican standing afar off. One who has been kept from the grosser sins ought to thank God, but should not set himself above his fellow men, as though the virtues were his own. He congratulated himself for his religious merit (v. 12). He fasted twice a week and gave tithes of all he possessed. He thus informed God that he did even more than was required, implying that God was under obligation to him.

IV. The Prayer of the Humble Publican (v. 13).

How great the contrast is the prayer and spirit of the publican! He did not stand with ostentation, but for very shame could not so much as lift up his face to heaven, but smote upon his breast, a sign of anguish and despair, and cried, "God be merciful to me, a sinner." That this heart-cry is indeed the heart of the lesson is indicated from the fact that it is cited as the golden text.

V. Christ's Testimony (v. 14).

Christ makes it unmistakably evident that the attitude and petition of the publican meets with His favor. Pharisees of every age, for their pride and self-righteousness, are rejected of God. The spirit of the publican expressing itself in the prayer of a penitent, will today meet with the commendation, "This man went down to his house justified, rather than the other."

The believer who weighs thoughtfully the meaning of this lesson, will find much encouragement to prayer. He must be justified, knowing his sins forgiven in answer to penitential prayer. He must pray in spite of a natural impulse to faint, to neglect the practice of prayer; he ought always to pray and not faint.

May 17
Jesus Inspires Honesty
Luke 19:1-10, 45-48

Golden Text: Thou shalt not steal.—Exodus 20:15.

"Jesus entered and was passing through Jericho" (v. 1), one of the most noted cities of Bible history. It had been the stronghold of the Canaanites, standing squarely across the Jordan, taken by the marching pitcher-bearers of Joshua (Josh. 6), the city where Rahab experienced salvation through her faith (Heb. 11:11-13).

31). It was fitting that Jesus should pass through the Jericho of His own day, for a new victory was to be experienced through faith—the conversion of Zacchaeus.

I. Zacchaeus Seeking Jesus (vv. 2-4).

This man, a tax-collector for the Roman power, had heard that Jesus was kind to publicans; for had He not had mercy on Matthew? Curiosity seized him; he must see what manner of man Jesus was. Who can know how many have been led to find Christ through the exercise of curiosity. The citizens of a city are drawn to a church or a tabernacle through the growing interest of a revival campaign. Curiosity widens, becoming the initial motive in many who later have faith in Christ to the saving of their souls.

1. His Difficulties (vv. 2, 3).

His infamous business was a handicap, at least in the eyes of the populace. The very fact that a Jew should hold office under the hated Roman power, would make him extremely unpopular. His riches condemned him. The fact that he had acquired much wealth in this calling, pointed to extortion in the collection of taxes. He was unpopular; he was pushed aside.

The shortness of his stature (v. 3) was a handicap, but not so great a one as his spiritual state. He doubtless had been pushed about much of his life, and had built up an attitude of mind that now manifested itself.

2. His Persistence (v. 4).

His persistence stood him in good stead. If too short to see, he was not too timid to climb. He had been obliged to climb all his life. Always obstacles placed before him he had brushed aside, or had climbed over them, if a desired goal lay beyond. Now, the goal was a sight of Jesus, and he climbed. Though the rich man of the town, he would not let pride keep him from the undignified act of getting up among the branches of yonder tree, for Jesus was to pass by.

II. Jesus Finding Zacchaeus (vv. 5, 6).

While Zacchaeus was trying to see Jesus, Jesus was looking for him, as always He is looking for the seeking soul. With no word that would embarrass or humiliate him, Jesus bade him come down from the tree, and declared His intention to go with him to his home. How wonderful is grace, that regardless of one's past life, Jesus will receive the seeker as a friend and enter into fellowship with him! Zacchaeus did not hesitate, but made haste to come down, and with joy opened his door to the new-found Friend.

III. Zacchaeus' Conversion (vv. 7-10).

His conversion was sudden and thorough. He was converted before he reached the ground. Conversion may always be sudden, when conditions are fully met.

1. What the Crowd Said (v. 7).

They murmured and said that Jesus had gone to be a guest of a man who is a sinner. They could not think of his sin in the past tense, but said "is" instead of "was." Jesus forgives and forgets. He "came to seek and to save that which was

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lost," and He "remembers our sins against us no more forever."

2. The Proof of Conversion (v. 8).

It was immediate and satisfying. His new life was begun with resolution and restitution. He dedicated half his goods to the poor. If he before had been a grafter, he was now a generous giver. He was ready to untangle the skein of tax irregularities. While God forgets the past, He nevertheless expects the forgiven sinner to make restitution where possible.

IV. Honesty in God's House (vv. 45-48).

If honesty must be exacted from publicans and sinners, much more should it be required of those who have to do with the worship of God. It is easy to condemn those who made capital out of the requirements of temple worship in Jesus' day; it is not so easy to condemn those who use the Church of Christ as a stepping-stone to personal profit and political preferment. "Judgment must begin at the house of God" (1 Pet. 4:17).

May 24

Building for the Future Luke 20:45-47; 21:1-36

Golden Text: In your patience possess ye your souls.—Luke 21:19.

While this lesson is indicated as the quarterly temperance lesson, and the various subjects suggested vary in their objective, a more logical theme would seem to be "Jesus Teaches in the Temple." No individual, city, or nation can truly build for the future that disregards what the Bible says about the future.

I. Jesus Warns against the Scribes (Luke 20:45-47).

He had just dealt with the disbelief of the Sadducees. The scribes claimed faith, for they were the teachers of the law. They were punctiliously exacting as to its literal observance. They had little understanding of the need of flexibility in applying its principles to human needs. They discovered that Jesus was teaching things contrary to their interpretations. Jesus taught that the law was made for man, and not man for the law. The scribes were publicity seekers, making parade of their wisdom. It is painful to be conscious that there are ministers today who have sunk to the status of scribes, who parade their own understanding of things and are not acquainted with the mind and message of Christ. Sunday School teachers should earnestly pray that they may serve as true messengers of Christ, not as scribes, with only a head-knowledge of biblical matters.

II. Jesus Makes Estimate of Gifts (Luke 21:1-4).

1. Amount Counts for Little (v. 1).

While the rich cast their gifts into the treasury, and observers may have noted that the clash and clatter of their coin indicated large giving, it is not likely that these gifts meant personal sacrifice or self-denial.

2. Inner Conditions Determine the Value of a Gift (vv. 2, 3).

In the sight of man the poor widow's deed was not worthy of notice. In the sight of God it merited the immortality of the Bible record. The two-mite gift of

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the widow revealed her love for God, else how could she spare her all? It revealed her faith in God for tomorrow, for how else would she be fed? It revealed her humility, for she did not withhold her gift because it was little. Verse 4 is indeed revealing as to Christ's interpretation of the deeper meaning of gifts, for that and the present age.

III. Jesus Prophesies His Return (vv. 5-33).

1. The Temple to Be Destroyed (vv. 5, 6).

The temple was the pride and boast of

the proud Jew. Such boasting called forth the Lord's declaration that "there shall not be left one stone upon another," a fact that had its fulfillment A. D. 70, when Titus destroyed Jerusalem.

2. The Disciples' Inquiry (v. 7).

There can be no surprise that the disciples should ask for more information about future events. A corresponding verse in Matthew 24:3 should be considered.

3. Order of Events Presented (vv. 8-24).

Perhaps one would not so much say an

order, as that He pointed out details on the great canvas of the future.

- a. False Christs would appear (v. 8).

Some would claim to be the Messiah in His first appearing, and some in His re-appearing. These make their appeal to such as are not rooted and grounded in the faith. "Go ye not after them."

- b. Inevitable wars and commotions (vv. 9, 10).

"Commotions" signifies tumults, in the absence of war, wrangling within national life, or between nations. The restful follower of Christ is to "be not terrified."

- c. Violent persecutions were foretold (vv. 12-19).

The believer of today should absorb the meaning and teaching of this marvelous passage of Scripture. "Settle it in your hearts that Christ will be to His own what He was to the tempest-tossed disciples on Galilee, when He said "Peace, be still." And in this connection He spoke the words of the golden text, "In your patience possess ye your souls."

IV. Appropriate Warnings (vv. 34-36).

The grosser sins may not ensnare the believer, but how subtle are the cares of this life. But upon the drunken, the obscene, the frivolous, and upon the followers of Christ alike shall trials and perplexities come. Watch ye therefore, always; pray, always. Only so shall the child of God be ready ("worthy") to escape, and to stand before the Son of God. Benediction is pronounced upon "those who love his appearing."

May 31

The Last Supper Luke 22:7-23

Golden Text: This do in remembrance of me.—Luke 22:19.

The last meal that Jesus ate with His disciples was the Passover, the memorial of the national deliverance which pointed to the supreme deliverance to be effected by Christ on the cross of Calvary. In connection with this Passover, the feast of the new covenant was instituted. This feast also has a double import. It looks backward to the great deliverance wrought through Christ's atoning death, and forward to the even greater deliverance which He shall accomplish at His second coming (1 Cor. 11:26).

I. The Last Passover (vv. 7-18).

1. The Passover Prepared (vv. 7-13).

a. As the time had arrived for the killing of the Passover, Jesus directed Peter and John to make ready for it (v. 8).

b. The disciples inquired (v. 9) where they should prepare the Passover. Doubtless, they were eager to be of service to their Master and Lord. The true disciple is not only ready to do the Lord's bidding, but eager also to know His exact will.

c. Jesus gave strange directions (vv. 10-12), that they should go into the city, where they would find a man bearing a pitcher of water. The custom was for women to carry the water. This unusual occurrence would make it the easier for them to recognize the man of whom they would ask, "Where is the guest chamber where I shall eat the passover with my disciples?" He assured them that they

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would then be shown a large upper room furnished.

d. The disciples gave unquestioning obedience (v. 13), not permitting the unusual instructions to raise the question of sanity or reasonableness. Jesus, because He was omniscient, knew just how the matter would turn out, and the disciples found it even so.

2. The Passover Eaten (vv. 14-18).

a. The group (v. 14).

The historic group around that table was composed of Jesus and the twelve apostles.

b. Jesus' words to the disciples (vv. 15-18).

(1) "I have desired to eat this passover with you before I suffer" (v. 15). He desired to show them the meaning of the passion through which He was to go. He also craved their human sympathy as He passed through this terrible ordeal.

(2) "I will not any more eat thereof until it be fulfilled in the kingdom of God" (v. 16). His death was the antitypical fulfillment of the Passover meal. He declared that this would be the last time that they could share together this sacred ordinance before the completion of His mediatorial work.

(3) "Take this cup and divide it among yourselves" (vv. 17, 18). By the token of the cup the disciples were partaking of the shed blood. It was the cup of the new covenant.

II. The Feast of the New Covenant (vv. 19, 20).

This feast took place at the close of the pascal supper.

1. The Bread a Symbol of Christ's Body (v. 19).

As bread nourishes and strengthens our bodies, so Christ is food to our spiritual nature. Unless the body receives nourishment, it decays. Unless our souls feed upon Christ, we shall perish. Christ's giving the physical bread to His disciples signified the giving of Himself to them. In order to get benefit from Christ, we must receive Him—appropriate Him.

2. The Cup a Symbol of Christ's Blood (v. 20).

He said, "This cup is the new testament in my blood which was shed for you," indicating that each one must personally accept the atonement made by the shedding of His blood.

III. The Treachery of Judas (vv. 21-23).

1. The Time (v. 21).

It was while they were eating the last Passover that Jesus made announcement of the betrayal. Perhaps Jesus was in this manner offering Judas an opportunity at this last moment to repent.

2. By the Determinate Counsel of God (v. 22, cf. Acts 2:23).

Nothing takes place by chance. Even the sinful acts of wicked men come within the permissive providence of God. This does not, however, lessen the guilt of sinners, for Jesus said, "Woe unto the man by whom he is betrayed."

3. The Sorrowful Question (v. 23).

That the disciples were not suspicious of one another is evident from the personal nature of the question they asked,

"Lord, is it I?" (Matt. 26:22). Well may each believer ask if he is in any way betraying his Saviour and Lord.

June 7

Jesus in Gethsemane

Luke 22:39-53

Golden Text: Not my will, but thine, be done.—Luke 22:42.

Jesus went from the upper room, where the last supper was eaten, to the Garden of Gethsemane. Night had now fallen.

I. Jesus at the Mount of Olives (v. 39).

The garden was a favorite resort of Jesus and His disciples on the slope of the Mount of Olives, a short distance east of Jerusalem (Matt. 26:30). Gethsemane means "oil press," and the garden was a place where the oil was crushed out of olives. There is a striking significance in Jesus' coming to this place. Olive oil was precious, being used both for food and lighting. The bruising and crushing of

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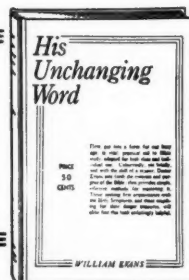
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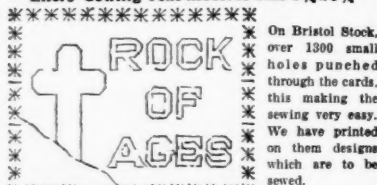
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Christ in this garden has yielded the largest blessings to the world—food for the souls of men, and light for their lives.

II. His Companions (vv. 39, 40).

Peter, James and John, who had been with Him on the Mount of Transfiguration, were permitted to go with Him into the deep shadows of the garden (Matt. 26:37). He took those who were best able to apprehend the meaning of the tragic hour, and, too, as a human being He craved sympathy. Knowing the peculiar trial that would be theirs when the Shepherd should be smitten, His purpose was to prepare them for it.

III. Jesus in Prayer (vv. 4-44).

1. Withdrawal from the Disciples (v. 41).

Even the members of the inner circle could not go with Him through this hour. He went apart from them, for He must be alone with His Father in this darkest hour. Thus alone He kneeled and prayed.

2. What He Said (v. 42).

"If thou be willing, remove this cup from me." The cup did not primarily mean the physical sufferings of the cross, though they were exceeding great. He did not now desire to escape from the cross and thus stop short of His redemptive work, for this was the supreme purpose of His coming into the world (Heb. 2:14). Rather it was the revulsion of His holy nature from the burden of sin which He was representatively to bear when the cross was placed upon Him. He, indeed, was to be made sin for us, who knew no sin (II Cor. 5:21). He was so completely identified with a sinning race that the judgment of a holy God which rightfully would have fallen upon it, was about to strike Him.

The cup, therefore, meant His death as the bearer of sin. He came to Gethsemane with a full knowledge of what it meant, and here He bowed in submission to the Father's will. The agony of this hour drew from His brow as it were great drops of blood, but an angel came and strengthened Him, and from that place of victory He went with unflinching steps to the cross.

IV. The Sleeping Disciples (vv. 45, 46).

Though they had boasted of their fidelity (Matt 26:35), they could not watch with Him one hour. They were so benumbed by perplexities and sorrow that they slept, and could not watch with Jesus one little hour. In giving them a gentle rebuke, He bade them pray lest they fall into temptation.

V. Jesus Betrayed (vv. 47, 48).

1. The Betrayer (v. 47).

Judas had been at the last supper with Jesus and had journeyed up and down the land with the Lord and His disciples. The fact that he had listened to Jesus' teachings, had witnessed His miracles, had been with Him in seasons of prayer (John 18:2), intensified the horror of his deed.

2. The Sign of Betrayal (v. 47).

It was by a kiss, the age-long token of most tender affection and friendship. The betrayer now degraded that symbol of love by making it the instrument of disloyalty and treason.

3. The Words of Jesus (v. 48).

These words that Jesus spoke to the infamous disciple reveal the infinite tenderness of His heart. But so hardened was the heart of the betrayer, that he carried through his brutal contract to deliver the Redeemer of men for thirty pieces of silver. The money was in his purse; he must not weaken. The deed was done.

Shall not those who study this lesson inquire with deep earnestness if anything in their lives may be serving as a practical betrayal of Christ? How much better than Judas are we, if we are guilty of the same unfaithfulness?

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SOME BIBLE DOORS

The sin-offering at the door (Gen. 4:7).
The sin-substitute at the door (Exod. 12:7).
Salvation at the door (Exod. 12:23).
Set apart at the door (Exod. 21:6).
Security at the door (Exod. 12:13).
Security behind the door (Gen. 7:16).
Jesus at the door now (Rev. 3:20).—
H. Ellis Lininger.

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Introduction: Emblems are God's chosen illustrations from natural things to help us understand the work of the Holy Spirit, so that we may get a clear view of spiritual truth. The promised third Person of the Trinity came at Pentecost (Acts 1:4, 5, 8; 2:1-4).

1. *Fire.*
It searches; it purifies; it illuminates.
2. *Water.*
It cleanses; it fertilizes; it refreshes.
3. *Rain and Dew.*
They refresh; they fructify; they are abundant.
4. *Wind.*
It is independent; it is reviving; it is in motion; it is powerful.
5. *Seal.*
It impresses; it secures.
6. *Dove.*
It is gentle; it is meek; it is innocent.
7. *Oil.*
It consecrates; it comforts; it heals.—
D. L. Moody, in *Short Talks*.

HANNAH: A GODLY MOTHER

I Samuel 1:1—2:10

Introduction: The story of the mother of Samuel is the story of God's transforming grace. Hannah, out of barrenness, loneliness and bitterness of soul, is brought into the region of praise and song. Out of the deep darkness of her own sorrow, she is lifted up (2:8) to rejoice in the sunlight of God's love.

Note

SEVEN STAGES OF HER LIFE

1. Hannah Is Fretting (1:1-6). In the divided home of Elkanah.
2. Hannah Is Weeping in the Lord's House (1:7-9). In the presence of God's high priest.
3. Hannah Vows and Prays (1:10-13). In her heart unto God.
4. Hannah Hearing and Believing. (1:14-19). In faith, the promise of God.
5. Hannah Receiving (1:20-23). In due time, the fulfillment.
6. Hannah Bringing (1:24-28). In appreciation, the child to God.
7. Hannah Praising (2:1-10). In prayer. She had pleaded.

Conclusion: Hannah's trial, travail and triumph is the path from darkness to light; from sin to righteousness; from Satan to God; from sadness to rejoicing.—Clyde E. Wood.

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Admits (Rev. 3:20).
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Submits (Col. 1:18).—Grant Yerbury.

THE DEITY OF CHRIST

Declared by—

1. *His Duration*—"In the beginning was the Word" (John 1:1).
2. *His Association*—"was with God" (John 1:1).
3. *His Identification*—"was God" (John 1:1).
4. *His Operation*—"All things were made by him" (John 1:3).
5. *His Possession*—"In him was life" (John 1:4).—*The Philippine Evangelist*.

HANNAH

("One of the Mothers We Read About")—I Samuel 1

1. She *Worshiped God* with Her Husband (vv. 3-5).

It is a good thing not to have a divided household in spiritual matters.

2. She *Was Taunted* by Her Adversary (vv. 6, 7).

All who seek to serve the Lord will be actively opposed in some manner. It always takes grace to serve the Lord and do His will.

3. She *Desired* to Be a Mother (vv. 8-10).

Mother instinct is native to a normal woman. The sin of selfishness, a love for luxury and ease, and a craving for social leadership, often deadens normal desires.

4. She *Was a Praying Mother* (vv. 10-11).

She entered into a covenant with God. She was persistent in her intercession or petition.

5. She *Was Gracious* Indeed (vv. 12-16).

She was patient with a mistaken preacher. She did not determine to "quit" temple worship because she was falsely accused.

6. She *Received Answers* to Her Prayers (vv. 17-20).

God brought things to pass in her life. Nothing is impossible with God.

7. She *Rightly Divided* Her Time as a Mother (vv. 21-23).

Her domestic duties and the responsibilities of motherhood were attended to. She did not neglect her home and family.

8. She *Brought Him* to the Temple of God (v. 24).

She did not *send* the child to the house of the Lord, but went with him.

9. She *Gave the Child* to God (v. 28).

She recognized that her child first belonged to God. She dedicated him to the service of God, rather than to the gaining of a name or place in the world.—Clarence M. Keen.

A SIXFOLD UNITY of the Infant Church as revealed in the book of Acts

1. Unity of Prayer (1:14).
2. Unity of Place (2:1).
3. Unity of Power (2:4).
4. Unity of Preaching (2:14).
5. Unity of Possessions (2:45).
6. Unity of Praise (2:47).—H. Ainscough, Jr., in *The Witness*.

THE DUTY OF FORGIVENESS

Matthew 6:14

Christianity clearly and emphatically enjoins this duty and we may be urged to its practice by many motives.

1. Because an unforgiven spirit is injurious to ourselves.
2. It is unjust to our fellow men.
3. It is offensive to God.
4. Because Christ specially requires us to forgive injuries.
5. Because he makes our forgiveness of others the condition of being forgiven ourselves.—John Huizer.

THE MOTHER WHO HAD GREAT FAITH

O woman, great is thy faith.—Matthew 15:28.

(A brief exposition of Matt. 15:21-28.)

Her faith was great because it overcame great difficulties.

1. *She Was a Heathen* (vv. 21, 22).
"A woman of Canaan came . . . and cried unto him."

2. *She Expressed Her Unworthiness* (v. 22, s.c.).
"Have mercy on me."

3. *She Appreciated Her Helplessness* (v. 22, l.c.).
"My daughter is grievously vexed with a devil."

4. *She Did Not Receive an Immediate Answer* (v. 23, f.c.).
"He answered her not a word."

5. *She Refused to Stumble over the Attitude of His Disciples* (v. 23, l.c.).
"Send her away; for she crieth after us."

6. *She Did Not Belong to the Elect "Nation"* (v. 24).
"I am not sent but unto the lost sheep of the house of Israel."

7. *She Was Confident of the Lord's Ability* (v. 25).
"Lord, help me."

8. *She Was Severely Tested* (v. 26).
"It is not meet to take the children's bread and cast it unto dogs."

9. *She Was Humble* (v. 27).
"Truth, Lord; yet the dogs eat the crumbs which fall from their masters' table."

10. *She Received a Complete Answer* (v. 28).
"O woman, great is thy faith: be it unto thee even as thou wilt; and her daughter was made whole."—James Ostema.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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A VARIETY OF CONFESSIONS

I said, I will confess my sin.—Psalm 32:5

1. The Coward—Saul (I Sam. 15:24).
2. The Obstinate—Pharaoh (Exod. 9:27).
3. The Neutral—Balaam (Num. 22:34).
4. The Frenzied—Judas (Matt. 27:4).
5. The Entrapped—Achan (Josh. 7:20).
6. The Saintly—David (II Sam. 12:13).
7. The Sinner—Prodigal (Luke 15:18).

—W. Church, in *The Witness*.

RECOGNIZING AND HONORING THE HOLY SPIRIT

Acts 1:2, 5, 8, 16

I. Because of His Person.

1. The baptismal formula (Matt. 28:19).
2. The apostolic benediction (II Cor. 13:14).
3. The personal characteristics.
 - a. Mind (Rom. 8:27).
 - b. Love (Rom. 15:30).
 - c. Knowledge (I Cor. 2:11).
 - d. Will (I Cor. 12:11).
 - e. Feeling (Isa. 63:10).

II. Because of His Work.

1. Co-creator of the earth (Gen. 1:2).
 2. Author of the Bible (I Pet. 1:21).
 3. Power of the Church (Acts 1:8).
 4. Companion of the Christian (John 14:16, 17, 26).
- Appeal:* Yield your bodies wholly to the Holy Spirit (I Cor. 3:16, 17; 6:19, 20).—A. H. Kleffman.

THE EXALTATION OF CHRIST

He . . . ascended up far above all heavens, that he might fill all things.—Ephesians 4:10.

I. His Humiliation.

He descended first into the lower parts of the earth" [not the grave] (v. 9; cf. I Pet. 3:19).

1. He humbled Himself (Phil. 2:6-8).
2. His body crucified and buried.
3. His spirit quickened and descended.

II. His Resurrection.

1. His spirit came up out of Sheol.
2. His body raised out of the grave (I Cor. 15:20).

III. His Ascension.

1. Forty days after His resurrection (Acts 1:3, 9).
2. Spirit, soul and body reunited (I Thess. 5:23).
3. Above the third heaven (II Cor. 12:1-4).
4. To the right hand of the Majesty on high (Heb. 1:3; 4:14; 7:25, 26).

IV. His Exaltation.

1. Above all the heavens (R.V.).
2. Above all principalities (Eph. 1:21).
3. Highly exalted (Phil. 2:9-11).
4. Given the pre-eminence (Col. 1:18).
5. Dwelling in light unapproachable (I Tim. 6:16).
6. Filling all things (Eph. 4:10).
7. Upholding all things (Heb. 1:3; cf. Col. 1:17).
8. Subduing all things (I Cor. 15:28; cf. Eph. 1:10; Phil. 3:21; Heb. 2:8-10).—N. H. Camp.

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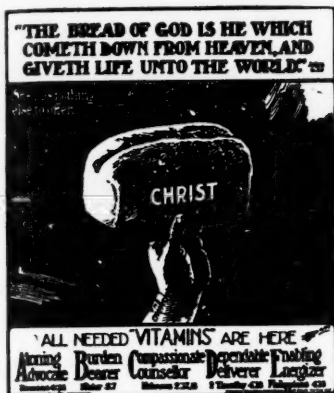
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Proverbs 6:22

1. *Guide*—"when thou goest, it shall lead thee" (Ps. 23:2; Ps. 32:8; John 16:13).
2. *Guard*—"when thou sleepest, it shall keep thee" (Ps. 91:11; I Pet. 1:5).
3. *Guest*—"when thou awakest, it shall talk with thee" (Matt. 28:20; I John 1:3).—M. E. Hawkins.

CROWNS

Introduction: Many are striving for a corruptible crown (I Cor. 9:25). Christ wore a crown of thorns (Matt. 27:29) so that we would be eligible to the following crowns:

1. "An incorruptible crown" (I Cor. 9:25).
For those who keep their bodies under.
2. "A crown of righteousness" (II Tim. 4:8).
For the faithful.
3. "A crown of life" (James 1:12; Rev. 2:10).
For those who endure temptation.
4. "A crown of glory" (I Pet. 5:4).
For those who endure.
5. "A crown of rejoicing" (I Thess. 2:19).
For those who win souls.—Ed. F. Rice.

"FAINT NOT"

II Corinthians 4:1 and 16

Introduction: This is one of the "Five Notes for Christian Workers." The others are: (1) Forget Not (Ps. 103:2); (2) Fret Not (Ps. 37:1); (3) Fear Not (Isa. 41:10); and (4) Fail Not (Luke 22:32).

I. Faint Not in Your Ministry (vv. 1-7).

1. Preach the Word (v. 2).
2. Preach the gospel (vv. 3, 4).
3. Preach the Christ (vv. 5, 6).

II. Faint Not in Your Adversities (vv. 8-12).

1. Troubled, not distressed (v. 8).
2. Perplexed, not in despair (v. 8).
3. Persecuted, not forsaken (v. 9).
4. Cast down, not destroyed (v. 9).
5. Always dying, ever living (vv. 10-12).

III. Faint Not in Your Afflictions (vv. 14-18).

1. Boldness of faith (v. 13).
2. Fear not death (v. 14).
3. Abundant grace given (v. 15).
4. Inward man renewed (v. 16).
5. Eternal weight of glory (vv. 17, 18).

IV. Why We Should "Faint Not."

1. Our ministry not in vain (I Cor. 15:58).
2. Our adversities work for good (Heb. 12:5-11).
3. Our afflictions bring great glory (I Pet. 5:12-14).

V. How We Are Enabled to "Faint Not."

1. Looking to God (Isa. 40:28).
2. Expecting from God (Isa. 40:29, 30).
3. Waiting upon God (Isa. 40:31).—Norman H. Camp.



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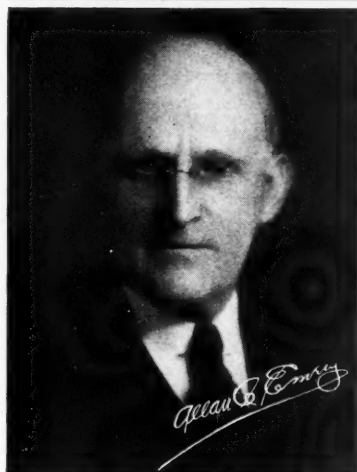
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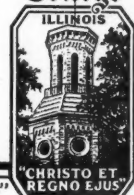
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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The workers whose reports appear in this department request the prayers of the MOODY MONTHLY family for the Lord's blessing and guidance in their evangelistic efforts. Will you join us in prayer for them?—Editor.

Raymond O. and Mrs. Nelson assisted in a series of meetings at the United Brethren Church in Youngsville, Pa., in January and February. The meetings were a great blessing to the church.

John Fitt sends an interesting report of his revival in March with the Methodist Church, Hitchcock, Okla. Forty-five accepted and confessed the Lord, heads of families as well as high school students. The church was greatly revived, and it is said that the meeting was the best they had experienced for many years.

Dr. P. W. Philpott and Arthur McKee report a splendid campaign recently held in Edmonton, Alta., Canada. The Masonic Temple was used until the last few nights, when it was necessary to move into a larger building to care for the crowds. Dr. Philpott conducted a union meeting in March in East Liverpool, Ohio.

Violet and Ruby Heefner and Anna Sudenga conducted a campaign March 8-15, in the Evangelical Church, Mascot, Neb. There were 34 people who professed conversion, and 7 young people who volunteered for life Christian service. A number of people signed the tithers pledge. March 29 the party began an eight-day campaign at the Emmanuel Evangelical Church at La Porte City, Iowa, Roy M. Smith, pastor.

The Tebo Gospel Trio held a three weeks campaign in March in the West Hill Baptist Church, Pensacola, Fla., Clifford V. McMurphy, pastor. Fifty expressed a desire to become church members after having taken Christ as their Saviour. Meetings were also held in New Orleans, La., during which time Mr. Tebo spoke one Sunday night at the Epworth Methodist Church, James B. Grambling, pastor. Services were also held with A. A. Smith in the Gospel Center, Tampa, Fla., and a Sunday afternoon service at the Lakeland Tabernacle, Lakeland, Fla.

Harry Beckman writes, "During the first part of February we conducted a campaign at the Hartford Street United Brethren Church of Dayton, Ohio, of which Clarence Smith is pastor."

Hyman Appelman reports 109 joined the church in a two weeks revival in the Fourth Baptist Church, St. Louis, Mo. Mr. Appelman also held successful meetings in the First Baptist Church, Harrisburg, Ill., Dr. J. E. Lee, pastor. C. A. Booker directed the music.

Allie Banker reports the Lord's blessing on revivals conducted recently in the Princeton Methodist Church, Johnson City, N.J., and the Haynes Street Baptist Church, Dayton, Ohio. In each meeting a great work of grace was experienced among the young people.

Jefferson S. Lowman filled an engagement in February and March in the Baptist Church, Lock Haven, Pa. Howard G. Young the pastor writes, "The Lord gave a splendid harvest of souls in spite of the fact that we have been carrying on an extensive evangelistic effort all through the year as a part of our regular work."

Nygren-Bundy Gospel Crusaders concluded a meeting March 29, with the First Baptist Church, Austin, Minn., Leo Sandgren, pastor. The attendance was gratifying throughout the entire campaign. God's presence was sensed from the beginning. A heaven-sent revival came. They had the joy of praying with 70 people who came into the inquiry room in the after meetings.

Herbert A. Farrar, Jr., assisted Dr. John S. Hamilton, of Winona Lake, Ind., in a three weeks campaign during February, in the Grace Presbyterian Church at Peoria, Ill. As a result of the faithful "sowing" by the pastor, Albert A. Lindsey, Jr., the Holy Spirit brought many souls into eternal life during the campaign. The church too, found "new ground" on which they took their stand; young people dedicated their lives to Christ at a young people's fellowship banquet. A boys' and girls' choir of 100 voices trained by Mr. Farrar brought joy and blessing and a new vision of latent possibilities to the large congregations on Thursday evenings. Several shop meetings were conducted by Dr. Hamilton and Mr. Farrar, resulting in the professed conversion of several men. Mr. Farrar led the song services during the week of March 8-15 at the Chicago loop evangelistic services sponsored by the Christian Business Men's Committee, Dr. Walter Wilson, speaker.

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Carlisle-Campbell Evangelistic Team reports a successful meeting in February and March, with Orin H. Young, pastor of the First Methodist Church, of West Frankfort, Ill. Many souls were strengthened in their Christian experience. Messrs. Carlisle and Campbell next went to the First Methodist Church, Centralia, Ill.

The Vom Bruch Evangelistic Party recently closed with good results, a campaign with Pastor Roscoe Wilson, in the First United Brethren Church, South Bend, Ind. The party then went to the First Baptist Church, New Castle, Pa., Dr. H. A. Heaton, pastor. A splendid spirit prevailed from the opening of this campaign.

The Farrar Party, "Sharers of Good News," report a campaign in the North Park Baptist Church, F. E. Tebag, pastor. Scores were saved. The chorus, "There's No Other Way, But the Way of the Cross," written by Mrs. W. G. Taylor, Pacific Garden Mission, Chicago, was used with success. Mrs. Elden Farrar, wife of the evangelist, assisted by Miss Helen Griggs, party pianist, found a fine response in the young people's soul winning classes.

The George Dibble Evangelistic Party conducted a successful revival in February in the Grace Methodist Episcopal Church, Meadville, Pa. At the closing service the mighty working of the Holy Spirit was felt. Altar and front pews were filled with men, women and young people weeping their way to Jesus Christ. Many believers who had grown cold were brought back into fellowship with Christ. From Meadville, the Dibble Party went to Binghamton, N.Y., for a three weeks campaign February 23 to March 15, in the Boulevard Methodist Episcopal Church, with Dr. Crandal. From the beginning God's blessing was upon the meeting. Night after night the altar was filled with Christians confessing their own spiritual need and praying for a mighty revival. Many young people at-

Moody Bible Institute Monthly

tended the 6:45 youth conference conducted each night by Mr. Dibble. Spiritual problems were dealt with by prayer and the study of God's Word. Many surrendered their lives to Christ, and more than fifty dedicated themselves for life service. Over two hundred signed upper room covenants pledging themselves to daily devotion, church attendance, and tithing.

William F. and Mrs. Rawlins, with their gospel bus, "The Good News Special," in March held the most successful revival in the past twenty years in the Missionary Church, Denair, Calif., Lyman Wendt, pastor. There were 34 decisions for Christ and 22 additions to the church, 18 by baptism. Many restitutions were made and sins confessed. The Rawlins then held a week's meeting in the school house at Merced Falls, Calif., a lumber town. Two decisions were made for Christ. In speaking to the children in the school, 75 took the Gospel of John and promised to read and carry it with them until they had read it through at least once. Mr. and Mrs. Rawlins next went to San Jose, Calif., for a meeting.

C. William Harris reports a fine meeting in February in the Methodist Church, Greenville, Ill. A number of outstanding conversions were reported and many reconsecrations noted. Five chorus choirs assisted.

Guy W. Green held revival services February 24 to March 1, for the First Presbyterian Church of Eldorado, Ill., as the result of which 23 persons were received into church membership. Crowds were so large that people were turned away almost every night. March 4-15 Mr. Green led services for the First Presbyterian Church of Sparta, Ill., of which J. C. Murdock is pastor. As a result of the meeting 72 persons joined the church. All but 7 came on confession of faith. This was the first evangelistic meeting held by the Sparta church in many years. The attendance was so large it taxed the capacity of the church at some services. After the revival at Sparta, Mr. Green went to the First Presbyterian Church, Rensselaer, Ind., Thomas Smart, pastor, where from March 18 to 29 he preached the Word. There were 22 who accepted Jesus as their Saviour and Lord. The morning Bible recitals from memory were largely attended.

Sylvester Sanford spent two weeks in February with the Third United Brethren Church, Los Angeles, Calif., which resulted in 33 conversions. Mr. Sanford writes, "There were 40 children enrolled in the afternoon meetings. Delegations came from other churches in Los Angeles and Hollywood. We spent the next two weeks with E. L. McCockle, pastor of the Bell Memorial Church, Puente, Calif. There were 18 conversions and a score of reconsecrations. From March 15 to 29 we held meetings in the United Brethren Church, Riverside, Calif. We were assisted by a young people's choir. Twenty-five conversions were noted in the results of this campaign."

F. J. Evans reports a successful union revival in March in Inola, Okla.

W. S. Colegrove for the past five years has been superintendent of the Union Mission of Parkersburg, W.Va., maintaining a home for young women and children who are friendless and homeless. In addition to this, he is continuing his evangelistic services. In March he held the third series of meetings since the first of the year with the North Parkersburg Baptist Church. Crowds were constantly in attendance, and numbers accepted Christ. Dr. Colegrove is assisted by a young people's worker and pianist.

Merril T. MacPherson, pastor of the Central North Broad Street Presbyterian Church, Philadelphia, is rejoicing in a real manifestation of the Holy Spirit's power. He writes, "Every since my return from the revival in Wheaton College, our people have prayed for and expected as never before, the blessing of God in a Holy Ghost revival. At prayer meeting early in March the Spirit of God was wonderfully manifested. The following Saturday night we had the young Irish evangelist, J. Edwin Orr, who brought a pointed message which pierced every heart. Hard hearts were broken, cold hearts were melted, tears flowed, sins were confessed, and hundreds of God's people received an infilling of the Holy Spirit. Many souls were saved. The meeting lasted until after midnight. It was a real revival!" It is estimated that at least 2,000 persons, from all over Philadelphia and suburbs, were present, and hundreds of people were turned away.

John Carrara held two weeks of meetings in March in the Methodist Church, Jamestown, N.Y., F. P. Sulmonetti, pastor. It was reported that 75 souls were saved, and 85 reconsecrated their lives to the service of the Master. The minister writes that the whole section of the city was stirred. Many nights people had to be turned away. Mr. Carrara also held a week of services at the City Mission, Erie, Pa., C. A. Blackmore, superintendent. Many souls were saved, and 50 reconsecrated themselves to God in one night. There were capacity audiences the last few nights of the campaign.

Joseph T. Larson conducted three weeks services in the Swedish Baptist Church, Pittsburgh, Pa. A church official stated, "More souls were won for Christ than at any other revival meeting the church has had. Had it not been for this meeting we would probably have disbanded within a short time."

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For registration and information WRITE—Mr. Charles Burkett, Sec.-Treas., 643 Park Avenue, Collingswood, New Jersey, or R. M. Honeyman, Montrose, Pa.

MINISTERIAL BIBLE INSTITUTE July 20-30

Speakers will be Dr. Will. H. Houghton, who will direct the Institute, Rev. Herbert Lockyer of Liverpool, England, Max I. Reich and Dr. Merrill T. McPherson, Dr. John H. McComb, Mrs. H. W. Carlson, song director, Mrs. Carlson at piano.

Special rate to Ministers and full time Christian Workers. Write for information and rates.

GENERAL CONFERENCE July 31 to August 9

Program: Dr. H. A. Ironside, Director, Mr. A. H. Stewart, Rev. Mel. Trotter, Dr. H. W. Bieber, Dr. L. Sale-Harrison, Dr. Wilbur M. Smith, Mrs. Grace Livingston Hill, Mrs. Volney P. Kinne and Miss Frances Bennett.

Music: Mr. Homer Hammontree and Mr. Howard Hermansen.

PROPHETIC CONFERENCE August 10-16

Directed by Dr. H. A. Ironside, assisted by Dr. L. Sale-Harrison, Dr. Robert R. Fritsch, Rev. Geo. Douglas Wales, Rev. and Mrs. H. W. Carlson directing music.

BIBLICAL RESEARCH CONFERENCE August 17-23

Under the direction of Rev. David L. Cooper of Los Angeles. Presents the claims of the Bible and the Christ concerning the Jewish people. Dr. P. W. Philpott and Dr. Byron H. Jackson, Rev. Milton B. Lindberg, Rev. O. E. Phillips, Rev. W. H. Pike, Mr. E. E. Beck and Mr. James Hurd in charge of music.

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The Second Annual Redfeather Lakes Bible Conference will be held July 13-19, at the Redfeather Lakes Club grounds, Larimer County, Colo., sixty miles northwest of Fort Collins. The program of the conference will be in charge of the faculty of the Colorado School of the Bible. For information address Clinton Reed, Loveland, Colo.

The Seventh Annual Convention of the Independent Fundamental Churches of America will be held May 18-22 in the Calvary Udenominational Church, Grand Rapids, Mich. Among those appearing on the program are: Dr. W. M. Robertson, pastor of the famous Metropolitan Tabernacle, Vancouver, B.C.; Dr. Roy Talmage Brumbaugh, pastor of the First Independent Church of Tacoma, Wash.; Dr. W. E. Pietsch, president, Independent Fundamental Churches of America; William R. McCarrell, executive secretary, Independent Fundamental Churches of America; Dr. Martin L. DeHaan, pastor, Calvary Udenominational Church, Grand Rapids, Mich.; Wendell P. Loveless, director, Moody Bible Institute radio station; O. B. Bortoff, editor of *The Voice* and director of St. Louis, Mo., Gospel Center; T. H. Ballantyne, well-known Bible teacher and evangelist, Toronto, Canada; D. R. Aikenhead, Gospel Chapel, Saskatoon, and president of regional conference of Saskatchewan. Convention sessions will be broadcast in part over radio station WASH, WXYZ and WOOD.

NOTES OF THE EXTENSION DEPARTMENT

Seldom during its history of a quarter of a century has there been such a spiritual awakening in Elim Chapel, Winnipeg, as occurred during Mr. Lockyer's recent ministry. The presence and power of God were experienced at every service. More than three thousand persons attended each of the Sunday services, while 750 was a fair average for week nights. On the closing Sunday evening without solicitation, eight persons remained to openly testify to their new found faith in Christ. Scores of others, both old and young, gave witness of their purpose henceforth to live wholly for

Jesus Christ. Following the Sunday afternoon broadcast a man who had listened in, flew to Winnipeg in his private plane to attend the evening service, afterwards expressing himself as having been spiritually revived. In addition to his chapel ministry, Mr. Lockyer addressed groups in the Western Canada Mission to the Jews, the Canadian National Railway Shops, and a large gathering of un-

Watch This Column

June and July Issues

FIRESIDE SUMMER BIBLE CONFERENCES

For Girls and Young Women
June 26th to July 6th

The 28th Annual Bible Conference
July 17th to 26th

For Boys and Young Men
August 1st to August 10th

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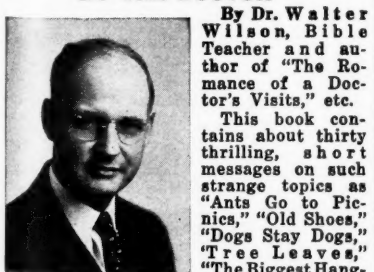
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FUNDAMENTAL TRUTH PUBLISHERS
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May, 1936

derprivileged men at Union Gospel Mission.

Dr. William P. White met Mr. Lockyer at Tacoma, Wash., for a series of meetings in the Northwest. They began a Christian life conference March 15, in the Independent Bible Church of Tacoma, under the leadership of Dr. Roy T. Brumbaugh, the pastor, who writes: "We listened to Herbert Lockyer unwearyingly for an hour each evening and were greatly blessed by his spiritual ministry. He addressed ten public meetings and spoke five times over radio station KVI. The conference meetings steadily grew in interest and attendance coming to a great climax Friday night. The ministry of Mr. Lockyer is not that of an evangelist, or of a Bible teacher, but rather that of a well-balanced Bible expositor, who is faithful to the Word and whose unveiling of the truth leads believers deeper into the heart of our Lord and more consecrated Christian service. It is a pleasure to commend him to pastors desiring constructive Christian life conferences in their churches." Similar gatherings at Aberdeen and Bellingham followed, with meetings in British Columbia, and Portland, Ore., still in prospect.

Max I. Reich ministered the Word March 8-12, at the Presbyterian Church of Frenchtown, N.J. H. L. Jennings, the pastor, stated that he felt all who heard Mr. Reich were richly blessed, and he observed that not many people have the ability to make their discourses at once so simple and yet so profound. From March 15 to 20 Mr. Reich addressed a Hebrew Christian Alliance Conference in the First German Presbyterian Church, Dubuque, Iowa. Associated with him were the pastor, A. C. Buol, and Jacob Bernheim, secretary of the Alliance. The following Sunday morning and evening Mr. Reich was guest preacher at the Burton Avenue Baptist Church, Waterloo, Iowa, David Alexander, pastor. March 23 and 24 he gave four addresses at the bi-monthly meeting of the Des Moines Fundamentalist Association. He was also on the program of the forty-ninth anniversary of the founding of the Chicago Hebrew Mission, held in the Second Baptist Church of Chicago.

Dr. Henry Ostrom gave addresses daily March 1-4, in Union Tabernacle, Racine, Wis., A. H. Stewart, superintendent. March 8 he spoke in Levere Memorial Chapel, Evanston, Ill., under the auspices of the Scripture League, J. H. Feely, director.

Harry McCormick Lintz spent part of his vacation in Florida, and accepted an invitation to speak in the "Highlands Hammock," the First Presbyterian Church of Sebring, Fla., and the Roby Fitzgerald auditorium of Greenville, Tenn.

C. E. Putnam continues to find many opportunities for teaching and personal work in and around Lakeland, Fla., where he has made his home for several years.

The Sunshine Gospel Trio filled six engagements in Kentucky, nineteen in Tennessee and one in Virginia during March. The Lord blessed and used their messages of testimony and song.

GOSPEL TENTS

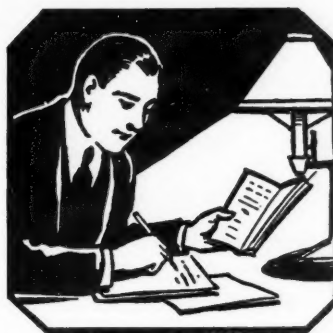
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THE CLEVELAND BIBLE CONFERENCE

March 15-20 the Institute conducted a Bible conference in the First Methodist Episcopal Church of Cleveland, Ohio, of which Dr. Carlisle L. Hubbard is the

pastor. The conference drew large audiences at the start, but several blizzards reduced the attendance. The speakers, besides Dr. Houghton were Dr. I. M. Hargett, pastor of the Linwood Methodist Church of Kansas City, Mo., Dr. Henry

Ostrom, and George Douglas, of Wales. The last named directed the Bible studies each afternoon. On Thursday evening Dr. Houghton addressed a youth rally drawn from the young people's societies of 170 greater Cleveland churches, when the motion picture on the life and work at the Institute was shown. Friday at 6:15 an informal dinner brought together representative ministers, laymen and alumni to meet Dr. Houghton to plan for the Centenary observation next year. Through the courtesy of City Mission the facilities of WJAY were freely used to extend the influence of this gathering, which was marked throughout by much spiritual blessing. WTAM gave Dr. Houghton the privilege of speaking to "shut-ins," when fifteen of the leading hospitals tuned in. Douglas Hine, of City Mission, led the singing, and Mrs. M. Y. Yost was the pianist. R. E. Bomboy did the set-up work. Dr. Hubbard, host to the conference, expressed his pleasure, and invited the Institute to return.

FUTURE ENGAGEMENTS

Harry O. Anderson—Apr. 22-May 3, Chula Vista, Calif.; May 5-8, San Diego, Calif.; May 10-14, Chicago, Ill.; May 17, New York, N.Y.; May 19-24, St. Louis, Mo.; May 31-June 21, Los Angeles, Calif.; July, Vancouver, B.C.

Harry Beckman—Apr. 19-May 3, Owensboro, Ky.; May 4-17, Bay City, Mich.; May 18-31, Perry, Mich.; June 7-21, Kokomo, Ind.

Gerald E. and Mrs. Bonney—Apr. 19-May 4, Canonsburg, Pa.

Jack Cardiff—Apr. 12-26, Springfield, Ill.

John Carrara—Apr. 19-May 3, Buffalo, N.Y.;

May 10-24, Mt. Clemens, Mich.; June 6-21, Sandusky, Ohio; July 5-26, Akron, Ohio.

John H. and Mrs. Cassidy—Apr. 12-26, Glendale, Ariz.

K. L. and Mrs. Finley—Apr. 26-May 10, Decatur, Ill.; May 12-31, Rockford, Ill.; June 1-17, Sandstone, Minn.; June 8-28, Lamont, Iowa.

Gilbert and Leonard—Apr. 26-May 15, Enterprise, Ont.

Violet J. Heefner—Apr. 26-May 3, Turtle Lake, Wis.

Albert E. Hesketh—Apr. 13-May 3, Perry, Ohio; May 5-24, Flint, Mich.

L. James Kindig—Apr. 13-26, Johnsburg, Pa.

Raymond O. Nelson—April, Minneapolis, Minn.; May, Duluth, Minn.

David F. Nygren and Harry W. Bundy—Apr. 26-May 10, Omaha, Neb.; May 17-31, Sanish, N.D.; June 2-14, Stanley, N.D.; June 21-July 5, Wadena, Sask., Can.; July 7-19, Midale, Sask., Can.; Aug. 30-Sept. 13, Strandburg, S.D.; Sept. 15-27, Summit, S.D.; Sept. 29-Oct. 11, Salem, S.D.

Sara C. Palmer—Apr. 12-May 3, Londonderry, Ireland; June, July, August, Tunkhannock, Pa.

W. E. Pietsch—Apr. 21-26, Birmingham, Ala.; Apr. 28-May 3, Jacksonville, Fla.; May 5-17, Chicago, Ill.; May 18-22, Grand Rapids, Mich.

F. E. Rueckert—May 17, Uniontown, Pa.; June 29, Lewistown, Ill.; Aug. 18, Lewistown, Ill.

Sylvester Sanford—Apr. 14-26, Anderson, Ind.; May 3-17, Seward, Neb.; May 18-31, Miller, Neb.; June 1-14, Ord, Neb.; June 15-28, Frankfort, Ind.; June 30-July 12, Hastings, Neb.; July 27-Aug. 9, Hatfield, Mo.; Aug. 10-23, San Carlos, Ind.; Sept. 14-27, Broken Bow, Neb.; Sept. 28-Oct. 11, Shelby, Neb.; Oct. 12-25, Geneva, Neb.; Oct. 26-Nov. 8, Shelton, Neb.; Nov. 9-22, Lincoln, Neb.; Nov. 23-Dec. 6, Cheney, Neb.; Dec. 7-20, Dubois, Neb.

Muriel C. Smith and Guila M. Logue—Apr. 14-May 3, Arizates, Pa.

Gipsy Smith, Jr.—Apr. 19-May 3, Hendersonville, N.C.; May 10-24, Monroe, La.; May 31, June 7, Cleveland, Ohio; June 14-28, Danville, Ky.; Aug. 2-16, Calhoun, Ga.; Aug. 23, Winona Lake, Ind.; Aug. 24-30, Indianapolis, Ind.; Sept. 20-Oct. 4, Butler, Pa.; Oct. 11-Oct. 25, Fort Smith, Ark.; Nov. 1-22, Fairbury, Neb.

O. W. Stucky—Apr. 14-26, Manistee, Mich.; Apr. 28-May 10, Perry, Mich.; May 18-31, Charlevoix, Mich.

Vom Bruch Evangelistic Party—May, Plainfield, N.J.; June, Binghamton, N.Y.; July, Long Beach, Calif.; Aug., Winona Lake, Ind.; September, Dayton, Ohio; October, Toronto and Oshawa, Ont.; November, Eaton Rapids, Mich.; December, Long Beach, Calif.

Charles F. Weigle—Apr. 12-May 3, London, Ont. Can.; May 4-9, Toronto, Ont., Can.

Anthony Zeoli—Apr. 19-May 3, London, Ont.; May 10-24, Pontiac, Mich.; May 31-June 14, Huntington, W. Va.

God always delights to honor faith.—D. L. Moody.

Moody Bible Institute Monthly

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"Universal Reconciliation" Exposed, by Theophanes L. Bargas.

Here is a good pamphlet answering in concise paragraphs some of the false teaching of this base heresy. As this error is rooted in the misinterpretation of one Greek word, this Greek brother has here set forth the better point of view.

11 pages. 7¼x4¾ inches. The Bible Witness, Dundee, Angus, Scotland. 5 cents per copy; 100 for \$3.00. W.H.H.*

Until the Flood, by John H. McComb.

Here is an interesting volume of helpful sermons by a New York pastor. Any one who thinks that all the pulpits of the metropolis are occupied by preachers giving sophisms in polished phrases, should read the direct language of this clear preacher and thinker. The sermon, "Why I Believe the Bible," is worth the price of the book. The sermons are forceful, logical, clear, and best of all, biblical.

107 pages. 7¾x5¼ inches. William B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.H.H.*

Religion in Shoes, or Brother Bryan of Birmingham, by Hunter B. Blakely, Jr., D.D., Th.D.

It seems to be the style just now to place names in nomination for "the greatest living Christian." Measured by many standards, the minister about whom our author writes would have the nomination of thousands in the great southern city of Birmingham. Certainly he has manifested the unselfishness and the desire to identify his life with the weak and wretched, even as those who have been much publicized as great Christians.

Talk about human interest! The author has crowded enough of it in this little book to make volumes. Brother Bryan, a Presbyterian minister, is the man whose story is told in such a splendid way. Forty years of service in the one city, and all of those years crowded with soul seeking, is this man's record. The author quotes him as responding to a question, "I have only one text. It is Christ Jesus and Him crucified."

The little book will be a blessing to all who read it. We wish that all young ministers might read it as a safeguard against the snare of professionalism.

186 pages. 7½x5 inches. Presbyterian Committee of Publication, Richmond, Va. \$1.00. W.H.H.*

The Year Book and Almanac of the Holy Land by A. P. Anthony.

Every one interested in Palestine will find much general information in this attractive paper bound volume. The pages are large. The type is good. The pictures are well selected.

The book does not pretend to give anything by way of prophetic interpretation of Scripture concerning the land, but sets forth the importance of Palestine to Jew, Christian, and Mohammedan. It is well worth the reading, and will be valuable to the layman as a reference volume.

144 pages. 11½x8½ inches. Holy Land Almanac, Inc., Chicago. \$1.25. W.H.H.*

The Family of God, by Ernest G. Crabill.

A thought-provoking discussion of an important theme. Not all will agree with the author in some of his conclusions in the pages dealing with "baptism," "marriage," and "burial," but they are presented in an interesting and understandable way. It is to be hoped that certain editorial and typographical corrections may be made in future printings.

38 pages. 7½x5¼ inches. John Young, Binghamton, N.Y. 25 cents. W.P.L.

General Evangeline Booth, by P. Whitwell Wilson.

A very commendatory review of this interesting volume appeared in our February issue, calling attention to the remarkable work of the Salvation Army, the story of which is inseparably interwoven with the life of Evangeline Booth.

The reviewer expressed his regret, however, that in recent years there seemed a shifting of emphasis from the old time gospel preaching to service of a merely social character, following the trend so evident in some other Christian movements. The writer went so far as to intimate that, so far as his observation and knowledge went, there seemed very little indeed of the fervent soul saving that once so distinguished the Army meetings, whether in halls or open air. It was with a genuine sense of regret that such words were penned.

It is heartening to receive assurance from some of the officers of the Army that there is in reality much fine evangelistic work being carried on, and that many sin-sick souls are finding the Saviour, as in the days of yore. For this we give God thanks, and also take this opportunity to correct the impression that may have been conveyed through lack of sufficient knowledge of the good work being done by numerous local corps.

W.H.H.†

Down through the Ages, by Frank E. Gaebelein, Litt.D.

This is a reprint of the excellent little book first published at a higher price ten years ago. It is a scholarly but simple presentation of the history of our English Bible, with a chapter on "Beginnings" and another on "The Text."

While the book is not childish, it is written in such interesting fashion that young people will enjoy it. Pastors and parents should see that it is made available to youth.

99 pages. 7¾x5¼ inches. Publication Office "Our Hope," New York. \$1.00. W.H.H.*

God in Action, by Karl Barth, translated by Elmer G. Homrighausen and Karl J. Ernst.

The most striking figure on the world's theological horizon has given us in this volume the contents of several brochures which sum up much of his teaching. While we find ourselves not always in complete agreement with the author, there is so much that is true and pure and of good report, that it is well to think on these things.

Speaking of the relationship the Scriptures bear to the Church, he says, "The Scriptures govern the Church, and not the Church the Scriptures." "For faithfulness to God means for the Church simply and concretely, faithfulness to this Book."

One can see in his chapter on "The Church," that his experiences under the Nazi régime have helped crystallize his thinking in that direction. He asks:

"Does the Church still dare, and dare ever and ever again, to cling simply and concretely to the method of the Holy Spirit and faith? The Church which dared to do so always overcame the kingdoms of this world—secretly or openly. But the Church gained this mastery only where it did not seek it."

What is the method of the Holy Spirit and faith? He answers that earlier. It is confidence in and obedience to the Scriptures.

The reader must follow carefully the striking lecture, "The Christian as a Witness," and then go on to read the Appendix, which is a record of an open discussion following the giving of the lecture. Some of Professor Barth's replies are priceless. It is a mighty book and will make you think.

143 pages. 7¾x5¼ inches. Round Table Press, New York. \$1.75. W.H.H.*

Strange Short Stories by the Doctor, by Walter Lewis Wilson, M.D.

When Dr. Wilson writes, one may expect that the message will be thoroughly scriptural, and will exalt the person and work of Christ. In this collection of "strange, short stories," the author presents, in a manner remarkably unique and understandable, some of the deepest spiritual truths. Young and old will find delightful and stimulating reading here.

123 pages. 7¾x5¼ inches. Fundamental Truth Publishers, Findlay, Ohio. 35 cents. W.P.L.

Lillenas Solos and Duets, Number 2, compiled and edited by Haldor Lillenas.

The Lillenas Publishing Company believes in releasing the new song unto the praise of Jesus' name. Gospel soloists, radio singers, and the vocalists in home and church choir who look for the sweet and winsome special number are almost certain to find it in some Lillenas publication. Number 2 follows the original Lillenas Solos and Duets because not all songs of praise of the blessed Christ had already been written. The latest flow from the artesian well of praise is crystal and refreshing. With the new are also a wealth of older songs of abiding interest.

120 song numbers. 8½ x 5¼ inches. Lillenas Publishing Company, 2923 Troost Ave., Kansas City, Mo. 60 cents a copy. W.M.R.

Haggai, a Prophet of Correction and Comfort, by F. Crossley Morgan, D.D.

The author prepared these meditations for a series of sermons in his pastorate at Augusta, Ga., repeating them in lectures in various parts of the United States, and finally at the Westminster Bible School of London. This comparatively unknown book of the Bible, which is seldom if ever studied, and none too frequently read, has been brought to attention in a most interesting and helpful manner. After furnishing the background of the prophet's ministry, he takes up in successive chapters each one of the four messages that were delivered to the returned exiles, because of their delinquency in carrying out God's commands. One chapter in addition is devoted to the historical interlude which is recorded between the first and the second messages.

128 pages. 7¼ x 4¾ inches. Marshall, Morgan & Scott, London. \$1.00. C.H.B.

Premillennialism or Amillennialism? by Charles I. Feinberg, Th. D.

All who have ever tried to ascertain the exact doctrinal position and defense maintained by amillenarians will welcome this clear and scholarly volume, although written by a convinced premillennialist. He fully expounds each position in turn with the arguments they respectively employ, and a list of the books they consider authoritative. He is a Hebrew, reared in an orthodox Jewish home for rabbinical service, and since conversion he has qualified by extensive study for a professorship in Evangelical Theological College at Dallas, Tex. Thorough training in Hebrew and Greek linguistic matters eminently fits him for biblical exposition.

First he demonstrates that the kingdom idea and expectation are universal in the Old Testament as well as in the New. Then he presents from amillennial writers their covenant of grace doctrine, contrasted to the premillennial view in respect to the law, Israel, the Church, kingdom, rapture, resurrection, and Millennium, showing how utterly confusing and inconsistent is their thinking as they identify things which should be distinguished, while failing to account for all the facts of revelation. All the customary objections raised are frankly dealt with, and the correct exegesis of every key passage is explained. Perhaps his most valuable contribution is a scriptural analysis from the Greek text of the three words employed to describe Christ's coming.

In view of the fact that postmillennialism is waning and only the amillenarians seriously dispute the premillennial position, those holding the latter view are fortunate in having their position defended by a scholar who agrees so fully with them on major points, and even in minor details accords with the great majority of conservatives.

*Dr. Will H. Houghton
†Dr. William H. Hockman

May, 1936

250 pages. 8x5 inches. Zondervan Publishing House, Grand Rapids. \$1.50. H.E.S.

Bede: His Life, Times and Writings, essays edited by A. Hamilton Thompson.

These nine commemorative papers with an Introduction by the Bishop of Durham were prepared for the twelfth centenary of the death of the Venerable Bede, the father of English history and greatest scholar of his age. This book is not designed for popular reading, but should appeal to those interested in the sources of English religious thought and the nature of early monasticism. Thus it records nearly a hundred and fifty titles in Bede's library and explains the attitude of his age toward the miraculous, reflected in his own writings.

277 pages. 9x6 inches. Oxford University Press, New York. \$5.00. H.E.S.

Philosophical and Biblical Reflections of World Peace, by John Bovenkerk.

It is a pleasure to commend this little booklet dealing with this most important subject. Failure to grasp the philosophical and biblical implications of world peace results in confusion of mind with reference to this matter.

The commendation of this address does not carry with it the endorsement of everything said or the interpretation of every Scripture cited. The eschatological view needs just a little smoothing out. The author has done so much better than most of his brethren along this line that it can be safely commended to those who wish further light on the subject.

31 pages. 8x5½ inches. Zondervan Publishing House, Grand Rapids, Mich. 35 cents. P.B.F.

The Highway of Happiness, by Archibald Alexander Little, D.D.

This book contains twenty-five brief sermons. They are robust expositions of orthodox Christian belief, which is their chief glory. The thought is not always closely

knit, and in such cases the argument is hard to follow. Obviously the preacher was more concerned with forthright utterance than with literary excellence. Commonly a spoken address requires editorial refinement before its message is ready for the printed page. Such attention joined with thoroughgoing proof-reading would have enhanced its value.

204 pages. 7¾x5½ inches. Zondervan Publishing Co., Grand Rapids, Mich. \$1.25. I.R.R.

The Unveiled Vision, by Edith Hickman Divall.

A choice booklet of devotional poems, most of which are interpretations of a Scripture verse. To spiritual insight is added the altogether desirable quality—ability to construct good verse, and the reader is not harried by frequent breaks in meter and faults in rhyme.

62 pages. 6¼x4 inches. Pickering and Inglis, London. 35 cents. W.M.R.

The Philosophies of Father Coughlin, by W. B. Riley, D.D.

This is a series of four Sunday evening sermons delivered by Dr. Riley in the First Baptist Church of Minneapolis. To those who are interested in the radio ministry of Father Coughlin, it will be of interest to secure these addresses.

58 pages. 7½ x 5 inches. Zondervan Publishing House, Grand Rapids, Mich. 25 cents. P.B.F.

The Christian Faith in the Modern World, by J. Gresham Machen.

This is a valuable book from the mind of a real scholar. There are thousands of uncertain Christians who would become established in the faith if they would attentively read this informing volume.

Dr. Machen is one of the really great theologians of the day, yet he has succeeded in presenting his message in non-technical language. No doubt the reason for the simplicity of speech is the necessity of preparing these messages for a radio audience.

Eighteen thoughtful chapters deal largely with the Bible and Christ, with a closing chapter on the Holy Spirit. The chapter, "The Bible versus Human Authority," is worth the price of the book. "Has God Spoken" is another important message. The book merits a wide reading.

258 pages. 7¾x5½ inches. The Macmillan Company, New York. \$2.00. W. H. H.*

Stories from Brazil, by William Anglin.

These simple stories of Christian converts give the reader a fresh appreciation of saving grace. Scattered over an area of thousands of square miles, they have come to faith in the Lord Jesus Christ within a single generation, during which they have gathered into groups of self-contained, self-sustained, and self-controlled believers. These indigenous churches are not regarded as the work of the missionary, whose function it is to "visit, teach, instruct, counsel and encourage," and whose authority is moral and spiritual and not ecclesiastical. Rather, they have coalesced under the Holy Spirit's guidance. Indeed, in some cases the work of grace in the soul was first affected by the reading of the Word of God apart from preaching or an explanation of the text. Such a record from the annals of a primitive people has valuable instruction for all of us.

96 pages. 7¾x5 inches. Pickering and Inglis, London. 40 cents. J.R.R.

Infiltration and Illustration, by W. Leon Tucker, D.D.

This well known Bible teacher was the author of many books, and up to the time of his death, the editor of *Wonderful Word*. From his scrapbook and innumerable clippings there has been compiled the material of this book, which no doubt will be helpful to preachers, Sunday School teachers, and all Christians alike. Some are familiar quotations, but other illustrations have been derived from personal experiences.

80 pages. 7¾x5½ inches. New York Central Bible Conference, Homer, N.Y. 25 cents. C.H.B.

*Will H. Houghton


TWO GLORIOUS YEARS!

D. L. Moody Centenary Moody Bible Institute Jubilee

A world-wide joint celebration of the founding of the Moody Bible Institute in 1886, and of the birth of D. L. Moody in 1837, was opened in Chicago on Feb. 2, to continue for two years. It was an auspicious beginning! In sub-zero weather, more than 48,000 attended the sessions. There will be an old-fashioned Home Coming of former students and friends, September 8 to 11, 1936. Hundreds of M.B.I. missionaries, in every land on the globe, are making the Centenary and Jubilee years cause for rejoicing.

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Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

RECENT SPECIAL SPEAKERS

Rev. Wm. Telford, pastor, Metropolitan Tabernacle, Ottawa, Ont., Canada; Addison C. Raws, superintendent, Keswick Colony of Mercy, Keswick, N.J.; Dr. Walter L. Wilson, Bible teacher, physician, Kansas City, Mo.; George Wm. Brown, general secretary, American Bible Society, New York, N.Y.; Dr. William L. Pettingill, Bible teacher, Wilmington, Del.; Miss Dora Arveson, U. P. Mission, Ethiopia; Mrs. George Weppeler, Africa Inland Mission; Miss Frances Bennett, Bible teacher; Miss Grace Emblen, China Inland Mission; Rev. A. C. Jewers, missionary to Bahama Islands; A. F. Waechter, pastor, Sandwich, Ill.; Miss Alma Dadds, Presbyterian missionary, China; Jacob Bernheim, field secretary, Hebrew Christian Alliance; Rev. A. B. Graber, Congo Inland Mission, Africa; Miss Beatrice Keur, Bethel Mission, Philippine Islands; Rev. Chas. B. LeFevre, Christian and Missionary Alliance, Chile, S.A.; Miss M. A. Burnet, Central Japan Pioneer Mission, Japan.

INTRODUCING MR. STOCKBURGER

Harold E. Stockburger, of Painesville, Ohio, has been welcomed to the Institute family of workers and will serve as Comptroller, caring for the duties formerly belonging to E. C. Christiansen, now Business Manager.



Mr. Stockburger has had extensive experience in accountancy, having served as secretary and treasurer of Gail G. Grant, Inc., of Painesville, and before that with the nationally known auditing firm, Ernst and Ernst, in Cleveland, Ohio. With his wife and daughter, he has taken up residence in the city, and will follow his wont as an active Christian worker.

Since the new term, comptroller, is to supplant cashier, so long in use at the Institute, no harm can come from stating that this is one of the strange words in our tongue that is not pronounced as it is spelled. The *International Dictionary* instructs us to speak it as though spelled kon-trol-er, accent on second syllable. Let us with one accord watch our verbal step!

ALUMNI OFFICE IN NEW LOCATION

The office of the Alumni Association that for a number of years has been located at 814 N. LaSalle St., is now established in Houston Row at 165 Chestnut

Street. Proximity to the Extension Department offices will be a convenience through the coming months when One-Day Bible Conferences are being promoted during the Jubilee and Centenary celebration. Many former students will be having a share in these conferences. A hearty welcome will be extended to all alumni who may be in the city and can call at the new office. Mrs. Draves is hostess and secretary in charge.

FELLOWSHIP GATHERINGS

In the March issue a misstatement was made regarding the December meeting of the Denver Fellowship. The meeting was held in the Central Presbyterian Church, Denver, and Rev. Joshua Gravett, pastor of the Galilee Baptist Church, Denver, delivered the interesting address on his acquaintance and fellowship with Mr. Moody.

The Fellowship of Southern California met at the Bible Institute of Los Angeles on February 7, and enjoyed a most inspiring season of blessing. One hundred and twenty six former students and friends were in the company. Prof. J. B. Trowbridge '99 led in song, and addresses were made by Oscar Lowry '99, Francis Carter '26, and William Ogg '97. Dr. John A. Hubbard '97, concluded with a heart-stirring account of Mr. Moody's funeral. Marjorie Brown '34, accompanied her secretarial report with a decorated card of greetings bearing the names of all former students present, an attractive souvenir of the occasion.

The Chicago Fellowship met in Keith Hall Saturday evening, March 28, the first gathering under direction of the new officials, William J. Fox '19, being president. A happy social hour and refreshments followed the helpful devotional meeting.

A WORLD-WIDE CONCERT OF PRAYER

All former students will remember the hour of prayer observed on the first Tuesday morning of each month during the school year. Precious memories cluster about that sacred occasion. The world-wide interests of the Institute family—former students on distant frontiers, in missionary fields, in every imaginable post of service for Christ Jesus—are remembered. The friends and donors, the officers of administration and the faculty, the business staff and all employees are not forgotten. That hour tends to strengthen the ties that bind our hearts in Christian love.

With the launching of the D. L. Moody Centenary and Moody Bible Institute Jubilee movement, to continue through the present year and 1937, prayer becomes a more urgent need than every before. If, by any chance, those who have gone

away from the Institute have felt excused from a special ministry of intercession on its behalf, they are earnestly invited to make the Tuesday morning hour again a time for prayer, in which the great and far-reaching needs of the Institute are brought before the Lord.

All readers of the *MOODY MONTHLY* are included in this request to make the needs of the Institute, especially as represented in the Centenary and Jubilee program, a matter of prayer both on these monthly Tuesday mornings, and at other times.

For concerted prayer, try to observe the hour that will be 8:30 to 9:30 A.M., Eastern Standard Time, Chicago. Much added blessing must surely result from increased interest in prayer.

LOST, OR MISLAID?

Many of those who attended Founder's Week Conference carried Friendship Coupon books away with them. Will those good friends please fill out and return the coupons as soon as possible?

STUDENTS OF OTHER DAYS

John C. Doyle '34, is pastor of a church in Indiana, Pa. He and Mrs. Doyle (May C. Evans '35) are happy in the work, and the Lord is providing for their needs in His own way. Their address is 1199 Water St. Mr. Doyle was ordained on January 27.

John C. Louer '30, has been made assistant business manager of the Bible Institute Colportage Association, located at 843 N. Wells St., Chicago. Mr. Louer has been in the employ of the Association since last July.

Elsie M. Gustafson '27, is a teacher at the Cumberland Bible Institute and Children's Home, a home mission work at Livingston, Tenn. She began this work the first of April.

Albert E. Mygatt '05, for the past five years pastor of the Christian Church, Carthage, S.D., has begun work with a rural church—the South Elrod Christian, in Clark County—and will reside at Elrod, S.D.

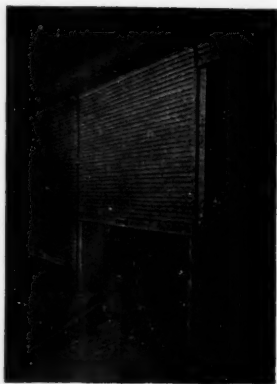
Kenneth T. Romig '34, and Mrs. Romig (Ethel M. Anderson '34), who for the past several months have been working in Corbin, Ky., are praising the Lord for privileges, opportunities, and blessings. Many doors have been opened to them, and they are finding real joy in telling the blessed story.

Dave Freer '28, pastor of the Congregational Church, Rhinebeck, N.Y., stopped off at the Institute when en route to North Dakota to visit his parents.

Jessie D. McElroy '12, of Pardeeville, Wis., visited the Institute in March.

Genevieve Hipp '24, writes: "At present I am in Guatemala, having been shipped over to the American Hospital here, for physical repairs. The repairs have been many . . . I am to be allowed to remain on the field for a year, as a test." Her address will be, Segunda, Avenida, Sur 5, Santa Tecla, El Salvador, C.A. She much desires the prayers of her friends, both for her health and her task.

William L. Smith '07, with present headquarters at Provo, Utah, is engaged in visitation evangelization among the Mormons. He "lives on wheels," in his auto-



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house and carries the message into out-of-the-way places. God has delivered him from numerous harrowing experiences and vindicated the preaching of the Word.

Norman A. Wilson '33, writing from Bloomfield (N.J.) College, reports having preached during the Sundays of February in the Walnut Street Baptist Church, of Newark, N.J., and that he will be candidate preacher during March at the Livingston (N.J.) Baptist Church.

Samuel G. Graham '33, is active in radio work, and can be heard in gospel song programs over station WNEW each Wednesday morning, 7 to 8 o'clock. He is active in programs of song in churches in and around Newark, N.J.

Annie M. Cowell '26, after a sixteen-month furlough, has returned to her field of service under the Africa Inland Mission. Her address is Nioka, Congo Belge, via Egypt, Nile and Aba, Africa.

Martha E. Elting '26, now also a registered nurse, arrived in Ethiopia February 13, for medical missionary service under the Sudan Interior Mission, address S.I.M., Box 105, Addis Ababa, Ethiopia, E. Africa.

Myrtle S. Wilson '17, writing from Dunga, Congo Belge, via Khartoum and Juba, Africa, pictures the meaning of Christmas time to the natives among whom the A.I.M. is doing its work. They are neighbors to Ethiopia, but hear very little about the war.

Eva M. Hewitt '29, Sargodha, Punjab, India, has sent forth an excellent letter booklet for the December 1929 class. The next letter is to be prepared by Effie Knight, St. Hubert, Que., Canada. Miss Hewitt is with the Girls Boarding School, and is responsible for food, clothing, bedding, medicine, and care of 107 children.

Edgar E. Strother '07, was the victim of misinformation in a recent issue. He informs us that he is not connected with the Christian Endeavor work, but with the Reuben H. Donnelley Corporation, and his present address is Room 757, Hotel Pennsylvania, New York City.

David L. Forsythe '28, Morden, Manitoba, Canada, has been for nearly five years employed with the Canadian Sunday School Mission, having a wide field in Manitoba, where he has had much reason to rejoice over the visible and spiritual fruits of his labors. He asks definite prayer for various needs of that great area.

John M. Davies '17, is now in the States for a short stay. He has spent the years 1920 to 1936 in missionary service in India. His Chicago address is 626 N. Lorel Avenue.

A. J. Viken '21, Weslaco, Tex., is known as the "Valley Voice Preacher" for his radio ministry over KRGV, the only station in the lower Rio Grande valley. He is allowed to "preach the Word" without restrictions each morning from 7 to 7:15, and on Sundays from 8 to 8:45 A.M.

Mrs. Ralph Honsinger (Daisy Reid '23), her husband, and two boys, nine and six years of age, are bereaved in the death of a precious baby girl, Cora Cecelia, born August 21, 1934, and died February 29, 1936. They find their comfort in the promises of God.

Michael C. Maietta '20, and Mrs. Maietta, and family, mourn the death of

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their lad, Ernest Lloyd, who joined the throngs of heaven's children on March 8, aged four and a half years. Mr. Maietta continues his labors as pastor of the Fourth and Clementine Presbyterian Churches in Springfield, Ill.

Mrs. Arthur V. Ramiah (Elizabeth De Young '20), and her husband, who have been working under the Telugu Village Mission, Adoni, Bellary Dist., South India, wrote they were expecting to sail soon for the United States, and that they might be addressed in care of Mr. C. De Young, 920 Fountain St., N.E., Grand Rapids, Mich.

Kenneth Oglesby '30, and Mrs. Oglesby '32, send word from Addis Ababa, Ethiopia, that they have been serving at Labbela in the north near the battle front, and have been caring for the wounds of soldiers. They are conscious that God is their refuge and strength.

Charles H. Larson '19, and Mrs. Larson (Ella M. Coover '19), report from Vallegrande, Bolivia, S.A., victories under difficulties as they seek to heal the body, sow the Word of life, and patiently deal with the dupes of a debased Romanism. "Let us keep praying and looking up."

Some confusion was experienced by the misplacing of a few student items in the March issue after the "At Rest" section, without proper noting. The error was wholly mechanical and of course any reader would easily distinguish between the living and the dead.

BORN

To J. C. Rochotte and Mrs. Rochotte (Florence Sharrett '30), a son, John Charles, Jr., March 7, Chicago.

To Fernie Naylor and Mrs. Naylor (Maretia Bell '31), a son, John Thomas, March 10, Chicago.

I. M. Brubacher '26, and Mrs. Brubacher (Ruth E. Hodgson '31), a son, Wesley James, March 28, Sunnyside, Wash.

MARRIED

Wallace A. Thornbloom, M.D. '22, and Sarah G. Westerfield '28, on American SS. *Otho*, January 17. Address S.M.F., Kibunzi via Matadi, Congo Belge, Africa.
Vernon Alexander Pendleton, Jr. '35, and Mildred McCorkle, Oklahoma City, Okla., March 28.

AT REST

David T. Starling '16, who organized the John 3:16 Gospel Mission in 1918 in New York City, and has been its superintendent through the years, was called into the presence of His Lord and Saviour during the night of March 6. Mrs. Starling, his faithful helper, has the prayers and sympathy of multitudes of friends in her bereavement.

Mrs. P. T. Lewellen (Margaret Ellen Brown '96), for nineteen years director of the Nebraska State Sunday School Union, retiring in 1928, was on March 2 called into heavenly rest from the home of her sister, Mrs. C. H. Tully, at Grand Island, Neb.

FACING STERN FACTS

"Prophecy Monthly"—for MAY. This valuable digest of world events in light of prophecy presents an amazing array of subjects in next number ready Apr. 20. "Europe Over an Abyss"; "Italy's Scientific Government"; "The Browder Broadcast"; "Watch the Arab"; "Torture of Innocents"; "Legions of the Ill-born"; "Palestine's Babel of Tongues"—40 pages of thrilling information. Don't miss this issue. (10c) 3 mo. trial sub. 25c; Year in U.S. \$1.00; foreign \$1.15. You should have every copy. Don't put off longer.

KEITH L. BROOKS, Editor

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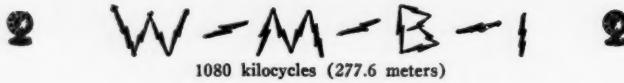
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RADIO STATION



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READING THE BIBLE THROUGH IN FIVE DAYS

The Moody Institute Singers broadcast a program over NBC Networks on Sunday, Jan. 5. During the program the narrator read a poem entitled, "When I Read the Bible Through," a poem which has brought much blessing to those who have read it. An Institute student of 1902, now located in Berkeley, Calif., heard the broadcast and immediately wrote to W-M-B-I, voicing her appreciation of the Moody hour and the poem. She said:

"As I listened to this poem I thought you might be interested in a record I made some years ago in reading the Bible through rapidly. I set apart a week in September, 1909, and kept a record of my time.

"The rapid consecutive reading of the Bible gave me a hunger for Bible study such as I never had before. Since that time I have read the Bible through many times in English and Spanish.

"Some time ago, when I was in Y.W.C.A. work in St. Louis, I interested two young women in reading the Bible through consecutively. One was a young Scotch woman, a 'Y' secretary, whose record I have lost. The other was a young woman who made her decision for Christ one Sunday night in the middle of the street just before we reached her house. She made a record of her reading time in hours and minutes, covering a period of about three months. Her actual time was a few hours less than mine."

O.T., Mon.—5 books—9 hrs., 29 min.
O.T., Tues.—9 books—11 hrs., 38 min.
O.T., Wed.—8 books—6 hrs., 35 min.
O.T., Thurs.—17 books—10 hrs., 26 min.
N.T., Fri.—27 books—11 hrs., 23 min.

The total of these five days amounted to the following:

O.T., 4 days, or 38 hrs., 9 min.
N.T., 1 day, or 11 hrs., 23 min.
Total—5 days, or 49 hrs., 32 min.



WHEN I READ THE BIBLE THROUGH

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain psalms (the Twenty-third!),
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, away,
And yawn through a hurried prayer,
You who treat the crown of writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through.

—Amos R. Wells, in *The Sunday School Times*.



SUMMER TERM OF RADIO SCHOOL OF THE BIBLE

The Radio School of the Bible is pleased to announce the facts in connection with the summer term. The first lecture will be broadcast Tuesday, Apr. 21, 3:00 P.M., and the Radio School will continue for twelve weeks, the closing session being Friday,

July 10, 3:00 P.M. There will be three classes with the following instructors and subjects:

Tuesdays, Apr. 21-July 7, 3:00-3:30 P.M., "Highways to Christian Joy," Rev. W. Taylor Joyce.

Fridays, Apr. 24-July 10, 10:30-11:00 A.M., "Women of the Bible," Iris Ikeler McCord.

Fridays, Apr. 24-July 10, 3:00-3:30 P.M., Lectures on the Synthetic Bible Study Course, James-Revelation, Rev. Kenneth S. Wuest.

W-M-B-I has again arranged for the broadcasting of a midnight program every Friday from 12 to 1 o'clock.

All broadcasts will be on Eastern Standard Time. Outlines or a textbook to be in the hands of all students at the time the lectures are given, will be provided for all who enroll. An attractively engrossed certificate for each course is sent to those who successfully complete the study.

The director of the Correspondence School will be pleased to mail upon request, full information giving details as to subjects and instructors. Ministers living within two hundred miles or more of Chicago are urged to make public announcement of these features of the W-M-B-I program, and where possible invite their members to enroll for one or all of these courses.



FOREIGN LANGUAGE SERVICES

Much spiritual good continues to result from broadcasting the gospel in the tongues of various residents within the circle of the ministry of W-M-B-I. The languages to be heard during May are as follows: May 2, German; 9, Russian; 16, Polish; 23, Bohemian; 30, Italian. The hours are given in the schedule below, and all interested friends are asked to help neighbors or friends who speak or understand any of the languages named to remember to tune in at the proper time.

MONTHLY PROGRAM OF STATION W-M-B-I

Eastern Standard Time

Sunday, May 3, 10, 17, 24, 31

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Music and Message

Monday, May 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour—Howard A. Hermansen
11:30 A.M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:40 P.M.—"Ministry of the Printed Page"
4:00 P.M.—Auditorium Lecture
5:00 P.M.—Music and Message
6:00 P.M.—Sunset Hour

Tuesday, May 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—Classroom Broadcast
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce
3:30 P.M.—"I See by the Papers"—Mr. Loveless
4:00 P.M.—Auditorium Lecture

Wednesday, May 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Request Program
12:00 M.—Midday Gospel Hour
3:00 P.M.—Sunday School Lesson—Iris Ikeler McCord
3:30 P.M.—Question Hour—Mr. Loveless
4:00 P.M.—Auditorium Broadcast
5:00 P.M.—"Album of Sacred Classical Music"
5:30 P.M.—Boys and Girls Program—Theresa Worman
6:00 P.M.—Sunset Hour

Thursday, May 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Hour—John R. Riebe
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:30 P.M.—Home Hour and Short Stories—Mrs. McCord
4:00 P.M.—Auditorium Lecture

Friday, May 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible—Mrs. McCord
11:05 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—John C. Page
3:30 P.M.—Music
3:45 P.M.—"The Jew"—Rev. Solomon Birnbaum
4:00 P.M.—Auditorium Lecture
5:00 P.M.—Scandinavian Service—Prof. Frank Earnest
5:30 P.M.—Music
6:00 P.M.—Sunset Hour
12:00 P.M.—Midnight Hour

Saturday, May 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club—Miss Worman
11:00 A.M.—Teen-Age Bible Study—Miss Worman
11:15 A.M.—Church School Period—Clarence H. Benson
11:35 A.M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Music
12:30 P.M.—Message
3:00 P.M.—Special Music
3:30 P.M.—Radio School of the Bible—Mr. Loveless
4:00 P.M.—"Mother Ruth"—Mrs. McCord
4:30 P.M.—Foreign Language Service

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